15. O Sanjaya, O child, even the thunderbolt, that falls on the mountain peak, leaves a portion unburnt, but the arrows, shot by Kiriti (Arjuna) do not leave anything behind.

16. As the rays of the sun scorch mobile and immobile universe, so will the arrows, shot by the arms of Partha, scorch all my sons.

17. It seems to me that the *Chamus* (armies) of the Bharatas have already run away in all directions,—being terrified at the clatter of Arjuna's chariot wheels.

18. *Vidhata* (creator) has created Kiriti (Arjuna) as our all-destroying, destroyer. He stands as a foe in the battle, scattering and vomitting swarms of arrows. Who is there that will defeat him?

Thus ends the forty fifth chapter, the lamentation of Dhritarastra, in the Indralokagamana of the Vana Parva.

CHAPTER XLIX.

(INDRALOKAGAMANA PARVA)—

Continued.

Sanjaya said:—

1. O king, what you have said as regards Duryodhana is true. O ruler of earth, nothing what you have said is untrue.

2. The immeasurably effulgent Pandavas were filled with wrath seeing their illustrious wedded wife, Krishna, brought into the *Sabha*.

3. O great king, hearing the cruel words of Dushashana and Karna, they have become so angry that I believe they would not forgive.

4. O great king, I have heard how Arjuna has gratified in battle by means of his bow the god of gods, Sthanu of eleven forms.

5. The exalted lord of all the gods, Kapardin (Siva) himself, having assumed the disguise of a Kirata, faught with Falguni (Arjuna) to test his prowess.

6. It was then that the Lokapalas appeared before that hero of undeteriorating ascetic prowess in order to give away their weapons to that chief of the Kuru race.

7. What other man, on earth except Falguni can ever attempt to get a sight of these gods in their own real forms?

8. O king, who is there who will be able to weaken that hero who was not weakened by Maheswara (Siva) himself with eight forms?

9. Having dragged Draupadi (into the *Sabha*) and thus provoked the Pandavas, your sons have brought upon themselves this terrible, fearful and hair-stirring calamity.

10. Seeing Duryodhana in the act of displaying his both thighs to Draupadi, Bhima, with quivering lips, spoke these words,

11. "O sinful wretch, as you are a great gambler, I will smash with the fearfully forcible maces, your these two thighs on the expiration of the thirteenth year."

12. All (the Pandavas) are the foremost of smiters, all immeasurably effulgent, all skilled in every weapon, all invincible even before the celestials.

13. I am sure, the sons of Pritha, angry as they are at the insult offered to their wedded wife, will kill all your sons in battle.

Dhritarastra said:—

14. O charioteer, what (great) mischief has been done by Karna by his uttering cruel words? Was it not enmity to the extreme by bringing Krishna (Draupadi) to the assembly-hall?

15. How can my wicked-minded sons live when their eldest brother and superior does not walk in the path of righteousness?

16. O Suta, seeing me blind, and incapable of taking any active steps, my wicked son considers me a fool and does not listen to what I say.

17. Those wretches also,—who are his counsellors, namely, Karna, the son of Suvala (Sakuni) and others, always encourage him in his course of vice; he is incapable of understanding things.

18. The arrows, that the immeasurably powerful Arjuna shoots in playfulness are able to consume all my sons,—what to speak of his those arrows which are shot by him in anger!

19. The arrows, pulled by the strength of Arjuna's arms and shot from his bows and also inspired with *mantras* which convert them to celestial weapons, can chastise even the celestials.

20. What is there which is unconquerable by him who has for his protector, counsellor and friend, the Lord of the three worlds, Hari, Janardana (Krishna.)

21—22. O Sanjaya, this is most wonderful in Arjuna as we have heard that he clasped Mahadeva (Siva) with his arms. That act also which Falguni (Arjuna) did of old aided by Damodara (Krishna) in order to help Agni to consume the Khandava (forest) was witnessed by all the world.

23. When these Bhima, Partha (Arjuna) and Vasudeva (Krishna) of the Satwata race are angry, my sons with their friends and the son of Suvala are surely not at all capable to fight with them.

Thus ends the forty ninth chapter, the lamentation of Dhritarastra, in the Indralokagamana of the Vana Parva.

CHAPTER L.

(INDRALOKAGAMANA PARVA)—

Continued.

Janamejaya said:—

1. O (Muni), king Dhritarastra must uselessly have lamented, after having sent the heroic sons of Pandu into exile.

2. Why did the king thus permit his narrow-minded son Duryodhana to excite the anger of those mighty warriors, the sons of Pandu?

3. What was the food of the sons of Pandu while they lived in the woods? You explain to me—was it obtained from the woods or was it the product of cultivation?

Vaishampayana said:—

4. The best of men ate the produce of the wilderness and the (meat of) deer killed with pure arrows, which they first dedicated to the Brahmanas.

5. O king, both classes of Brahmanas (those worshipping with fire and those worshipping without it) followed these heroes wielding large bows while they lived in the wilderness.

6. There were ten thousand most illustrious Snataka Brahmanas, who had perfect knowledge in the matter and means of salvation, and whom Yudhisthira fed in the woods.

7. He dedicated the black and other kinds of deer and clean animals of the forest to those Brahmanas, after having killed them with his arrows.

8. None of those who lived with Yudhisthira in the woods looked either pale or diseased, lean or weak, and timid or terrified.

9. The best of the Kurus, the most virtous Yudhisthira, supported his dear brothers as if they were his sons; and maintained his relatives, as if they were his own brothers.

10. The famous Draupadi first supplied her husbands and the Brahmanas with food like their mother, and at last she took her food herself.

11. The king going towards the east and Bhima towards the south, and the twins towards the west or the north, put an end to the race of the deer in the forest (by daily killing them with their bows) for the sake of meat.

12. Thus the Pandavas lived in the forest of Kamyaka for five years; but all the while they remained very anxious on account of the absence of Arjuna and were always busy with study, prayers and sacrifices.

Thus ends the fiftieth chapter, the description of the food of the Pandavas, in the Indralokagamana of the Vana Parva.

CHAPTER LI.

(INDRALOKAGAMANA PARVA)—

Continued.

Vaishampayana said:—

1—2. The foremost of men, Dhritarastra, the son of Amvika, having heard this most extraordinary and wonderful account (the mode of life of the Pandava king in the Kamyaka forest) became filled with grief and anxiety; and overwhelmed with melancholy and breathing hot and long he addressing his charioteer Sanjaya said,

3. "O charioteer, I do not enjoy a moment's rest either during the day or in the night, thinking of the terrible misconduct of my sons resulting from their past gambling;

4. And thinking of the heroism, patience superior fortitude, and the extraordinary mutual love of those brothers of unbearable prowess.

5—7. When the two Pandavas, Nakula and Sahadeva who are of divine origin, most exalted, equal to the king of the gods in splendour, invincible in battle, steady in management of weapons, able to shoot at a great distance, indefatigable in battle, light-handed, of inextinguishable wrath, persevering, of untiring activity, mighty as the lions, unbearable as the *Ashwins* themselves—will come to the field of battle placing Bhima and Arjuna in the front, then

8—10. I see, O Sanjaya, that my soldiers will be slain to a mass; and those mighty and matchless warriors of divine origin will not show mercy, as they are very angry at the insult upon Draupadi. And the most powerful warriors of the Vrishni race and the Panchalas of great strength, and the sons of Pritha themselves guarded by Vasudeva of indomitable strength, will defeat my son's legions.

11. O son of charioteer, my assembled forces are incapable of standing the push as given by the Vrishnis, when commanded by Rama and Krishna.

12. The mighty-warrior Bhima of terrible prowess, armed with his uplifted mace, capable of crushing every hero, will rove about in their midst.

13. The kings on my side will not be able to stand against the twang of Gandiva, as loud as the thunder of heaven, and the push of the mace of Bhima.

14. It is then that I, ever obedient to the counsels of Duryodhana, shall call to my memory the advices of my friends, which, I should have listened to beforehand.

Sanjaya said:—

15. O king, you did not care for this, thy great fault was that though capable you did not prevent out of affection—your son from doing what he had done.

16. Having heard the defeat at dice of the Pandavas, the slayer of Madhu, that hero of imperishable fame, went at once to the forest of Kamyaka;

17. So also Dhristadyumna at the head of the sons of Drupada, and Virata, and Dhristaketu, and those mighty warriors, the Kekayas.

18. O king, I have learnt through the spies whatever they talked of after they had seen the sons of Pandu defeated at dice.

19. Having advanced towards the slayer of Madhu, the Pandavas appointed him to the charioteership of Falguni in battle; and Hari in response to their request said—"So be it."

20. And Krishna, beholding the sons of Pritha, gone to the woods and dressed in the skins of black deer, became greatly annoyed, and addressing Yudhisthira, said,

21. "I beheld the prosperity of the sons of Pritha at Indraprastha, on the occasion of the Rajshuya sacrifice, which could not even painfully be obtained by other kings.

22—26. At the Rajshuya I saw also all the kings—those of the Vangas and Angas, Paundras and Odras, Cholas and Dravidas and Andhakas; and, the rulers of several islands and the countries on the sea-coast, and the kings of the frontier dominions *i. e.* the chiefs of the Sinhalas, the barbarins *Mlechchhas*, the aboriginal tribes of Lanka, and hundreds of the kings of the west, and the chiefs of the sea-coast principalities, and all those of the Pahlavas, and the Daradas; The various tribes of the Kiratas, the Yavanas, the Cakras, the Harahunas, the Chinas, the Thukharas, the Sindavas, the Jagudas, the Ramathas, and the Mundas; and the natives of the kingdom of women, the Tanganas, the Kaikeyas, the Malavas, and the inhabitants of Kashmira,—who were greatly afflicted with the terror of your weapons, strength, and who, having been present as you had invited them, performed various offices.

27. That prospirity, so very ephemeral was taken away by thy enemies, and now rests upon them, which I shall recover from them for thee by depriving them of their very life.

28—30. O chief of the Kurus, I shall, with the help of Rama, Bhima and Arjuna and the twins, and of Akrura, Gada and Shamva, and Pradyumna and Ahuka, and also with the assistance of the heroic Dhristadyumna and the son of Sishupala, kill Duryodhana and Karna in a day, and so also Dushashana, Suvala's son, and all others who will stand against us in battle. And thereafter you shall, O Bharata, live in Hastinapur with thy brothers, and having in possession the prosperity that is now being enjoyed by the sons of Dhritarastra, govern this earth."

31. Thereupon the king (Yudhisthira) spoke unto Krishna in the hearing of those heroes at the head of whom was Dhristadyumna whilst they were listening to him.

Yudhisthira said:—

32. O Janardana, I accept these words of your to be true.

33. O mighty-armed one, slay my enemies with their followers subsequent to the expiration of the thirteen years. O Keshava, swear this to me.

34. I really promised in the assembly of the kings to live in the woods as I am now doing.

Sanjaya said:—

35. Hearing these words of the most righteous, Yudhisthira his courtiers headed by Dhristadyumna instantly pacified the indignant Keshava with sweet words most suitable to the occasion.

36. They, (the courtiers) in the hearing of Vasudeva, said to the daughter of Panchala (Draupadi), "O Lady, Duryodhana shall certainly give up his life on account of your wrath.

37—39. O fair-complexioned one, we make this promise unto thee, and therefore grieve no more. O Krishna, the flesh of those that laughed on beholding the victory at dice—will be devoured by the

wolves and birds ; they themselves will be mocked ; and their blood will be drunk by the jackals and vultures. O daughter of Panchala, you shall see the bodies of those that dragged thee by the hair at once dragged and devoured by the carnivorous animals.

40. Krishna, the blood, of those with severed heads, by whom you were much aggrieved and neglected, will be drunk by the earth."

41—42. The foremost ones of the Bharata race uttered these and various other speeches (in order to console Draupadi). Yudhisthira made this request to those brave heroes who were all impressed with the marks of battle, that they should, after the expiration of the thirteenth year (of life in the forest), come to the field (of battle) keeping Vasudeva at their head.

43—44. Who is there that, desiring to have his existence in earth, will appear in the field of battle and encounter these most illustrious, and invincible heroes (like the furious lions with erect manes) *viz.* Rama and Krishna and Dhananjaya, Pradyumna, and Shamva, and Yuyudhana, and Bhima, and the sons of Madri, and the Kaikeya and Panchala princes, attended by the king of Matsya, who will come to the battle with all their troops and attendants.

Dhritarastra said :—

45. Vidura in the occasion of the past gambling told me this—" O king, you shall surely defeat the Pandavas at dice ; but certainly there will ensue a terrible bloodshed, resulting in the total destruction of the Kurus."

46. O charioteer, I think it is now almost certain what Vidura had told me of old, *viz*, that undoubtedly there would happen, a most fearful battle with the Pandavas just after the expiry of the said period of thirteen years.

Thus ends the fifty first chapter, the lamentation of Dhritarastra, in the Indra-lokagamana of the Vana Parva.

CHAPTER LII.

NALOPAKHYANA PARVA.

Janamejaya said :—

1. When the illustrious son of Pritha (Arjuna) had gone to the region of Indra with a view to obtain the arms, what did Yudhisthira and the other Pandavas do ?

Vaishampayana said :—

2. When the illustrious son of Pritha had gone to the region of Indra for obtaining the arms then those foremost ones of the Bharata race lived with Krishna (Draupadi) in the forest of Kamyaka.

3. Thereupon, those excellent ones of the Bharata race, much aggrieved at heart, were seated one day with Krishna on a clean and solitary turf (in the forest).

4. They were greatly afflicted with grief ; their voices were choked up with the tears, and also they were overwhelmed with sorrow on account of the absence of Dhananjaya. A flood of grief passed over them, tormented as they were by his separation.

5. Thereupon the heroic Bhima, afflicted with sorrow for the separation of Dhananjaya and the loss of kingdom, addressed Yudhisthira in the following terms.

6. "O great king, this chief of the Bharata race Arjuna, has gone away in obedience to your command. On him depend the very lives of the sons of Pandu.

7. Losing Arjuna, we with all our sons, the Panchalas, as also the Satyaki and Vasudeva, are sure to die.

8. For what can we grieve more than this, that the righteous Vibhatsu goes away at your behest, thinking upon the various sorrows ?

9. Relying upon the strength of arms of that illustrious hero, we can take for granted that our enemies are already vanquished, and the possession of the earth is ours.

10. But for the intervention of that mighty-armed hero in the meeting of warriors, I could not send the descendants of Dhritarastra with the Sauvalas to the other world (*i. e.* of death).

11. We are supported by Vasudeva, and are the mightiest warriors. We were constrained to suppress the wrath that had been awakened in ourselves, because you are the cause of that anger.

12. As a matter of fact, assisted by Krishna, having slain all our foes with Karna at their head, we are in a position to rule the whole world, conquered by the might of our own arms.

13. Although we are not devoid of manliness yet we are the most unfortunate, and that is for the reason of your gambling vice. Meanwhile the foolish sons of Dhritarastra are growing very strong with the tributes (collected from the dependent chiefs).

14. O great king, it is necessary for you to keep in view the duties of a Kshatriya. O great king, to live in the forest should not be his duty.

15. The sages have said that the duty of a Kshatriya is to rule the kingdom. O king, you, are versed in the Kshatriya moralities, should not go astray from the path of your duty, the most righteous as you are.

16. Calling back Partha and Janardana, let us, O king, go away from the forest, and slay the descendants of Dhritarastra even before the expiry of pledged period of twelve years.

17. O great monarch, O high-souled one, O king of kings, I shall send the sons of Dhritarastra to the other world (even if they are encircled by their soldiers in battle-array) by the very push of our arms.

18. I shall slay all the sons of Dhritarastra accompanied by the Sauvalas, Duryodhana and Karna and others who will encounter me (or us) in battle.

19. The enemies thus being slain by me, you may come back to the forest again. O king of kings, there will be no fault of yours if thus acted.

20. O sir, O chastiser of foes, if thus a sin be committed, we are able to wash it off by the performance of various sacrifices and we may ascend a superior heaven.

21. O monarch, such may happen, if our king be not foolish or procrastinating. Indeed you are, O king, righteous.

22. Undoubtedly the deceitful persons should be done away with deceitful means. Surely it is no sin to destroy them by frauds.

23. O Bharata, O great prince, the pious, who are conversant in morality, have regarded a day and a night as equivalent to an entire year.

24. O illustrious one, the Veda text is often heard to signify that a year, O great monarch, passes away like a day, if one is engaged in strict devotion.

25. Therefore regard, O one of unfading glory, accepting the authority of the Vedas, the period of thirteen years equal to a day or so.

26. O chastiser of foes, this is the (proper) time to kill Duryodhana with all his attendants. Otherwise, O prince, he will bring the whole world under his subjection.

27. O most excellent of princes, this has been the out-come of your love for gambling. We are almost ruined by your promise to live one year undiscovered.

28. I do not find a country where, if we live, that wicked and evil-natured Suyodhana will not be able to discover us by his spies.

29. And having thus traced us, that stupid one will again deceitfully banish us (to live in exile) into the woods.

30. If that sinful wretch beholds us to return from the woods after the expiration of that period of our undiscovered life, he will again invite us to game at dice.

31. O great prince, the game of chance will once more begin. And then being again summoned at dice, we are sure to be banished.

32. He (the king) is unskilled at dice, and beyond doubt he looses his senses when at dice. Therefore, O great monarch, you shall have again to live in the woods.

33—35. O great prince, if it behoves you not to make us miserable for life, observe fully the teaching of the Vedas, which lay down, that verily the deceitful ought to be destroyed by the deceitful means. If I but have thy command, I would go forth (to Hastinapur), and, even as fire consumes heap of grass, would slay that wicked Suyodhona with all my power. It behoves you therefore, O charioteer, to grant me permission."

36. And king Dharmaraja Yudhisthira, having consoled and smelling the crown of the head of that son of Pandu, Bhima, who thus (as above) addressed, spoke thus.

37. "You shall, O mighty-armed warrior, assisted by the wielder of the Gandiva, slay, without doubt, Suyodhana after the expiration of the pledged period of thirteen years.

38. O son of Pritha, as for what you say, that "O Lord, the period is complete," I dare not tell a lie, for it never finds place in my heart.

39. O son of Kunti, you shall without the help of deceit, which is doubtlessly a sin, slay that irrepressible Suyodhana with all his adherents."

40. Whilst Dharmaraja Yudhisthira, was thus speaking to Bhima, there came before him that great and most illustrious sage, Vrihadashwa.

41. That righteous and high-souled monarch, Yudhisthira, worshipped the virtuous ascetic with the respectful offerings of *Madhuparka* (made of honey, curd, clarified-butter, sugar and milk in a small cup made of some metal) whom he beheld standing before him.

42. When the great sage was seated, the mighty-armed Yudhisthira, having supplied him with the refreshments, sat before him,

looking, and spoke to him in the most piteous terms.

43. "O almighty one, summoned by those evil-minded and mischievous but skilful gamblers at dice, I have been deprived of my wealth and kingdom (through gambling).

44. I am not an expert at dice, the sinful men, having recourse to the foul means, defeated me at dice, and even brought my wife, who is dearer to me than life itself, into the midst of the assembly (of heroes).

45. And defeating me at dice a second time, they have exiled me into the fearful woods, where I lead a disastrous life, clad in deer-skin.

46. Greatly afflicted with sorrow, I am at present leading a very distressful life in the woods. The cruel speeches which I heard uttered (by my enemies) on the occasion of the past

47. Gambling, and the expressions of my afflicted friends regarding the game and other subjects, live still fresh in my heart, and when remembered, they put me into serious thinking during the whole night.

48. I am, even as deprived of my life, as I am in destitute of that high-souled wielder of the Gandiva, on whom depend the very lives of us all.

49. Ah! when shall I see the swift-speaking, and liberal Vibhatsu, who is so full of the milk of human kindness, and aptitude, coming back to us with all the arms collected from heaven!

50. Is there a prince, on the earth, who is more wretched than I am? Have you ever heard of or seen such a one before. So far as I think, there is no such person, who is more afflicted with grief than myself."

Vrihadashwa said:—

51. O great prince, O son of Pandu, you say that on this earth there is no such a person more wretched than yourself. O sinless monarch, I will narrate to you if you would listen to me, the history of a king who was (really) more miserable than thyself.

Vaishampayana said:—

52. Thereupon the king spoke to the great sage, "O most glorious one, relate as I am desirous to hear, the history of the king who had fallen in the most distressful condition of life."

Vrihadashwa said:—

53. O prince, O you that never lapse hear attentively, with your brothers the history of the king who was more miserable than yourself.

54. O great king, there lived a famous prince amongst the Nishadhas, who was known by the name of Virasena. He had a son, named Nala, who was versed in religion (virtue) and (in the knowledge of acquiring) wealth.

55. We have heard that the king was deceitfully defeated by Pushkara; and in consequence thereof he dwelt in the forest with his spouse, pressed with distress.

57. O king, while living in the forest, Nala had neither servants nor chariots, (nor charioteers), neither he had a brother or friends with him.

58. But you are encircled by your war-like brothers, who are equal to the celestials, and also by the best of the twice-born Brahmanas, who are like unto Brahma himself. Consequently, O king, you should not lament.

Yudhisthira said:—

59. O foremost of the story-tellors, I am very desirous of hearing in detail the history of that illustrious king, Nala. It behoves you therefore, to tell me.

Thus ends the fifty second chapter, the coloquy between Vrihadashwa and Yudhisthira, in the Nalopakhyana of the Vana Parva.

CHAPTER LIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. There was a heroic king, named Nala the son of Virasena. He was possessed of desirable attainments, handsome, and well-acquainted with the management of horses.

2. He stood at the head of all the princes, even as the king of the celestials; and exalted above all, was equal to the sun in splendour.

3. He was the well-wisher of the Brahmanas, and the lord of the Nishadhas. He was truthful, the commander of a mighty force, consisting of cavalry and infantry, and a large number of chariots and elephants but fond of gaming at dice.

4. He was beloved of both men and women, high-souled and with all passions checked. He was also the refuge of all and the best of the bowmen, and was like Manu himself.

5. Like him (Nala) there was a king amongst the Vidharvas, named Bhima, who was warlike, possessor of immense power and all accomplishments, and beloved of his subjects. But with all these virtues he was without an issue.

6. He, with a fixity of purpose, made great endeavour for obtaining issue. O Bharata, there came before him, a Brahmarshi named Damana.

7. Thereupon, O king of kings, the virtuous prince, Bhima, assisted by his wife, satisfied that reverened sage with the most respectful offerings.

8. Damana, thus pleased, conferred upon the king and his spouse a boon of a daughter like unto a jewel, and three sons possessed of liberal heart and great fame.

9. The daughter and the three sons were named Damayanti, and Dama, Danta and the illustrious Damana. The latter were possessed of all the virtues, most fearful and of terrible might.

10. But Damayanti of slender waist, obtained celebrity all ever the world in beauty and brightness, and in good name, luck and glory.

11. And when she attained to age, hundreds and hundreds of female servants, and hand-maids, decked in ornaments, waited on her like Sachi herself.

12. There shone in the midst of her hand-maids the daughter of Bhima, of beautiful features and decked with all ornaments like the bright lightning of the sky.

13. The damsel was possesesd of extraordinary beauty,and large eyes and was like Lakshimi (the goddess of riches) herself. Indeed, there was none amongst the celestials or the Yakhas who could be compared with her.

14. No body among men or others, was possessed of such beauty, seen or heard of. In fact, the damsel was most pleasant to look at, and more handsome than the celestials.

15. That foremost of men, Nala, was peerless in the worlds; because on earth he resembled in beauty Kandarpa (the god of love) himself in his embodied form.

16. Moved with admiration, they (the heralds) again and again uttered the praises of Nala before her (Damayanti,) and those of Damavanti before the king of the Nishadhas, Nala.

17. Although they had not seen each other, yet they conceived a love (for each other) produced by their repeatedly hearing each other's accomplishments. O son of Kunti, that mutual attachment began to grow very strong.

18. And then Nala, incapable of holding it in his bosom, passed much of his time in solitude in the gardens adjacent to the inner appartments (of his palace).

19. There he saw, one day, a lot of swans, with golden wings, roving in those woods. Of them he caught one with his hands.

20. Thereupon that sky-roving one spoke unto Nala. "O king, it behoves you not to kill me. I will render some good to you.

21. O prince of the Nishadhas, I will speak of you before Damayanti and in such a manner that she will never mind to have any other person (for her lord) but yourself."

22. Thus spoken, the king liberated the swan. Thereafter the swans, spreading their wings, betook themselves to the country of the Vidharbhas.

23. Arriving at the city of the Vidharbhas the birds alighted from heaven before Damayanti, who also beheld them.

24. Damayanti surrounded by her hand-maids, having seen those birds of extraordinary beauty, desired to catch those rovers of the skies without loss of time.

25. Thereupon the swans fled in all directions in that charming forest; and the ladies ran after them, each pursuing one.

26. The swan which Damayanti pursued, led her into a solitary corner of the gardens, and addressed her in human speech the following words,

27. "O Damayanti, there is a prince amongst the Nishadhas, named Nala, who is, in beauty, like the Ashwins; and he has not his equal amongst men.

28. In beauty he is like Kandarpa (the god of love) himself in his embodied form. O fair complexioned one, if you becomes his wife,

29. O you of slender waist, your birth and also your beauty may be of some avail. We have, as a matter of fact, seen celestials, Gandharvas, men,

30. Nagas and Rakshasas; but never have we seen one like him (Nala). As you are a jewel amongst the maidens, so Nala is the best amongst men.

31. The best united with the best is of merit." O Prince, Damayanti was in the above way addressed by the swan.

32. She (Damayanti) in return said to the swan, "you also thus speak unto Nala." O Prince, the bird having uttered to the daughter of Vidharva "So be it" returned to the country of the Nishadhas, and described every thing to Nala himself.

Thus ends the fifty third chapter, the words of the swan's speechs in the Nalopakhyana of the Vana Parva.

CHAPTER LIV.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. O Bhrata, hearing the words of the swan, Damayanti thence forth became restless on account of her anxiety for Nala.

2. For this reason, Damayanti became filled with great anxiety and grief; and sighing heavily became lean and pale-faced.

3. She always gazed on high with contemplative turn of mind, and looked like a dementate. Possessed by the god of love, she also became pale and slender.

4. She had no desire for the enjoyments, either of beds or seats. And she did not lie down either during the day or night, and lamented again and again with the exclamtions of Ah and Alas.

5—6. O King, the hand-maids, of Damayanti beholding her that condition and features, represented them to the ruler of Vidharva.

7. The king Bhima hearing all from the hand-maids was set to serious thinking regarding the affair of his daughter; the thought within, himself why was it that his daughter seemed to be so uneasy at present.

8. The king, seeing his daughter had attained to puberty, observed in his mind that it was his own duty to make arrangements for Damayanti's Sayamvara (marriage).

9. O exalted one, the king united all the rulers of the earth saying, "O heroes. the Sayamvara ceremony of Damayanti is going to be held."

10. Having learnt of Damayanti's Swayamvara (marriage), all the kings, the rulers of the earth, in obedience to the invitation of Bhima, came to him.

11—12. The earth was filled with the noise caused by the clatter of the cars, the neighing of horses, and the roars of elephants; and those high-souled rulers of the earth, who came with their fair-complexioned battalions decked in ornaments and handsome garlands, were received by that heroic Bhima with the most suitable offerings. Thus honored by a respectful reception, the kings took up their abodes (in the city of Bhima).

13—14. At this juncture, those most exhalted of the divine sages, the illustrious, greatly wise and austere Narada and Parvata, having arrived at the regions of Indra, obtained admittance into his palace with a respectful reception.

15. The illustrious Maghavat (Indra), having offered them proper worship, enquired after their everlasting welfare, and peace regarding all matters.

Narada said:—

16. O Lord, O God, we enjoy peace as regards all matters; and O Maghavat, O illustrious one, so also the beings of the entire world.

Vrihadashwa said:—

17—19. Hearing the speeches of Narada the slayer of Vala and Vitra, asked, "Where are those warlike Khatriyas, and why do I not find those princes, coming to me, as they are my most favourite guests? They are the virtuous rulers of the earth, renouncing their life in battle. Thy meet death by weapons, when time is come; and never turn their faces away from the battle; theirs is this world, eternal unto them and bestowing upon them all the objects of enjoyments, even as it does to me.

20. Narada, thus addressed by Sakra, said in reply:

Narada said:—

O Maghavat, listen to me, why the rulers of the earth are not being seen by you now.

21. The king of the Vidharvas has a daughter—the famous Damayanti; who, in beauty, surpasses all the women of the earth.

22. O Sakra, her Swayamvara will shortly take place. There the kings and princes are going from all directions.

23. O slayer of Vala and Vitra, the kings, desirous of getting that pearl of the earth, all desire to have her most eagerly.

24. While they were discoursing thus, the most excellent of the immortals, the Lokapalas, (with Agni among them) came before the king of heaven, Indra.

25. They then all heard the speeches of Narada pregnant with lofty ideas and

becoming greatly delighted to hear them said that they would also go there.

26. O great king, mounted on their vehicles, accompanied by their attendants, they all betook themselves to the country of the Vidharbhas where all the rulers of the earth had gone.

27. O son of Kunti, the lofty-minded king, Nala, hearing of the assembly of the kings, set out, thinking of Damayanti.

28. The celestials saw Nala on the way walking on the earth. In beauty he resembled even the god of love himself in his embodied form.

29. The Lakapolas, having seen him resplendent as the sun, were struck with astonishment at his wealth of beauty; and they, therefore, abandoned their idea (of getting her).

30. The celestials, leaving their cars, alighted from heaven, and (then) addressed the king of the Nishadhas thus;

31. "O the most exalted of the rulers of the Nishadhas, O Nala, O you who do observe the vow of truth, O the foremost of men, help us; be our messenger."

Thus ends the fifty fourth chapter the embassy of Nala in the Nalopakhayana of the Vana Parva.

CHAPTER LV.

(NALOPAKHAYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. O Bharata, Nala promised to them (the celestials) saying that he would do it; and then, approaching with folded hands, asked them,

2. "Who are ye? And who is he, by whom I am desired to be his messenger? what further shall I render to you; tell me what really is."

3. Maghavat, being thus addressed by the king of the Nishadhas, said in reply. "Be informed that we, the celestials, come here for Damayanti.

4. O king? I am Indra, this one is Agni; he is the lord of the waters and this is even Yama, the destroyer of human bodies.

5. Do you inform Damayanti that we, Lokapalas with Mahendra at our head, are all come, and going to the assembly (of the heroes), filled with the desire of witnessing (the Swayamvara),

6. And the gods—Sakra, Agni, Vasava, and Yama,—all desire to win you. Hence choose one of them for your husband."

7. Nala, being thus spoken to by Sakra, requested them with folded hands not to send him, as he also has come with the same purpose.

8. "O gods, pardon me; and how it is that a person, who is in the same way determined (to get Damayanti), can dare speak to the damsel on behalf of others."

The Gods said —

9. O king of the Nishadhas, you promised to us beforehand that you would do it. O king of the Nishadhas, why, therefore will you not act up to it? Tell us without (a moment's) hesitation.

Vrihadashwa said:—

10. The king of the Nishadhas, being thus spoken by the gods, said again to them: "How can I dare enter those palaces so well-guarded."

11. Indra again said to him in reply "you shall get access." Nala, saying "so be it," repaired to the mansion of Damayanti.

12. There he saw the daughter of the ruler of Vidarbhas, who was encircled by her hands-minds, effulgent in beauty and form, and of fair color.

13. She also possessed extraordinarily symmetrical handsome limbs, slender waist, and fair eyes; her splendour was supposed to ecclipse the light of the moon.

14. His (Nala's) love increased at the very sight of that sweet smiling one (Damayanti). But being desirous of carrying out the truth, he repressed the love (that was aroused in him).

15. Then beholding the king of the Nishadhas, all the respectable and beautiful ladies sprang up from their seats, possessed as they were by the splendour (of his beauty).

16. Filled with amazement, and highly gratified, they praised Nala; but they spoke nothing to him, only worshiped him in the mind.

17. Oh! what beauty, what effulgence, and what patience are possessed by this high-souled one! Who is he! Is he a god or a Yaksha, or a Gandharbha?

18. Those most excellent women, overpowered by his splendour, and out of bashfulness, were not at all able to go near or address him.

19. Filled as she was with amazement, yet Damayanti, smilingly addressed the heroic Nala, who, also gently smiled at her. She smillingly said thus.

20. "Who are you, O you of beautiful form, you have aroused love in me. O warlike one, O sinless one, I desire to know how have you come here.

21. Why have you come here! And how is it you have not been perceived by any body? Indeed, my palace is so well-guarded; and so strict are the commands of the king."

22. Being thus addressed by the daughter of Vidharbha king, Nala said to her in reply:—

Nala said:—

"O handsome damsel, know me by the name of Nala; I have come here as the messenger of the gods.

23. The gods, Sakra, Agni, Varuna, and Yama, all desire to have you. O beautious one, choose one of the celestials as your husband.

24. It is through the influence of those celestials I have entered the palace undiscovered; and for this reason also that none has perceived me, nor put obstacles in my way.

25. O respected one, I have been sent by the illustrious gods on this errand. O lucky one, form your opinion by hearing this, as you please.

Thus ends the fifty fifth chapter, Nala's embassy of the gods, in the Nalopakhyana of the Vana Parva.

CHAPTER LVI.

(NALOPAKHYANA PARVA.)—

Coutinued

Vrihadashwa said:—

1. Saluting the celestials, (Damayanti) smilingly said to Nala, "O king! love me with due respect, and say what shall I do for you.

2. Myself, and whatever riches that I have got are all thine. O lord, make love with full confidence.

3. O prince, the speeches of the swans are burning me out. It is for you indeed, O lord I have caused the kings assemble here.

4. O the bestower of honor, if you forsake me who worship you, I must have recourse to either poison or fire, water or the rope for your sake."

5. Thus addressed by the daughter of the king of the Vidharbhas, Nala said to her in reply: "How is it that you choose a man rejecting the Lokapalas (guardians of the worlds) who are present?

6. Do you lead your heart towards those illustrious celestials, who are the creators of the worlds, and even with the dust of whose feet I am not equal.

7. By offending the celestials, the mortals receive death. Therefore, O beautious lady, save me by choosing one of the gods for your lord.

8. By choosing the celestials you will enjoy garments unsullied with dust, gaudy garlands of varieagated color, and superior ornaments.

9. What lady will not accept as her husband Hatusha, who, by reducing the dimensions of this entire earth, swallows it also?

10. What lady will not accept him as her husband, by the terror of whose club all the assembled creatures are propelled to walk in the path of virtue!

11. What lady will not accept as her husband Mahendra, who is the lord of the gods, and who is the most virtuous and illustrious, and who is also the repressor of the Daityas and the Danavas.

12. Should you cherish in you heart (the love of Varuna amongst the guardians of the worlds, do so without delay. Hear this my friendly advice.

13. Thus addrersed by the king of the Nishadhas, Damayanti spoke to him with eyes overflowed by the tears produced by sorrow.

14. O the ruler of the earth, to tell you the truth, I accept you for my lord after I have saluted all the celestials,

15. The king, who had come on the mission of the gods, answered her thus who was trembling (with fear), standing with joined hands, 'O blessed one, O gentle one, do what you please.

16. Having promised the celestials specially, and come in their interest, how can I venture to look to my own (interest).

17. If virtue be consistent with the seeking of one's own interest, I will surely look to it, and so also do you, O gentle one, act according to this (principle).

18. Thereupon Damayanti, whose words were choked up with tears, spoke to Nala with blameless smiles.

19. "O the most supreme amongst men, I find out this sinless way, following which

no sin, whatever, O king, will hang upon you.

20. O the foremost of men, yourself and the celestials with Indra at their head, all come together when my Swayamvara takes place.

21. O the best of men, there I will accept you for my lord amongst the guardians of the world. Thus, O foremost of men, there will be no blame hanging upon you.

22. O ruler of the earth! thus addressed by the daughter of the king of the Vidarbhas, king Nala returned where the assembled celestials took their quarters.

23. Thereupon the great lords, who are the gurdians of the world, seeing him approach, to them, enquired of him about all that had taken place there.

24. "O Prince, did you see Damayanti of blameless smiles? O blameless one, O Prince, tell us all whatever she pronounced.

Nala said:—

25. At your behest, I entered the mansion of Damayanti consisting of large and beautiful chambers, and guarded by old guards with bludgeons in their hands.

26. When I entered, no man, through your influence, discovered me there except the daughter of the king.

27. I was peceived by her hand-maids, whom I saw too. O the foremost of the gods, beholding me they were all struck with amazement.

28. O the most excellent of the celestials, although I related all about you, yet the fair-complexioned one settled her mind to choose me for her lord.

The Maiden said:—

29. O the foremost of men, I wish the assembled celestials would come with you where my Swayamvara will take place.

30. O king of Nishadhas, I will choose you amongst those celestials. O you mighty-armed warrior, if this be done, no blame will surely touch you.

31. O the exalted of gods, this is all, I relate to you what happened there. O the lords of the gods, it behoves, you therefore, to settle everything finally.

Thus ends the fifty sixth chapter Nala's embassy of the gods, in the Nalapakhyan of the Vana Parva.

CHAPTER LVII.

(NALAPAKHYANA PARVA.)—*Continued.*

Brihadashwa said:—

1. When the auspicious hour, the sacred lunar day, and the propitious season set in the king Bhima summoned all the rulers of the earth to the Swayamvara.

2. Hearing this, all the rulers of the earth, repressed by her love, and filled with the desire for Damayanti, repaired (to the Swayamvara).

3. Those kings entered the amphi-theatre furnished with golden pillars, and adorned with beautiful gates even as the furious lions force their way into the mountain caves.

4. There all the rulers of the earth decked in fragrant garlands and adorned with ornaments set with gems suspended from their ears, took their respective seats.

5. That sacred conclave of the rulers of the earth abounded in the foremost of men even as Bhogavati abounds in the Nagas or as the mountain caves in tigers.

6. Their arms were sinewy looking like maces; and they were well-shaped and smooth, even as the five-headed snakes.

7. The countenance of the kings, embellished with beautiful locks and fine noses and brows, glittered even as the stars shine in the firmament.

8. Thereupon the fair-complexioned Damayanti entered the amphitheatre; and thus attracted the eyes and hearts of the assembled princes.

9. When the kings beheld her, their eyes, unmoved, were finally fixed upon those parts of her body, wherever they had fallen first.

10. Thereupon, O Bharata, the names of the kings having been uttered, the daughter of Bhima beheld five persons all alike in their form.

11. Thereafter the daughter of the king of the Vidarbhas, having seen all of them of similar forms, could not make out which one was prince Nala; for doubts had already arisen in her mind.

12. Whomsoever she saw amongst the kings, she supposed him to be the prince Nala; and thus the thoughtful lady pondered, and deliberated in her mind,

13. 'How shall I discern the gods, and how shall I ascertain prince Nala?'—This thought engrossed the mind of the daughter of the king of the Vidarbhas, and also afflicted her with great grief.

14—16. O Bharata, she deliberated in her mind upon the marks of which she heard, as appertaining to the gods:—'I have heard from the old men whatever marks belong to the celestials, and indeed those are never seen to appertain to any one of these assembled in this earth.' Thus she thought on this subject over and over in several ways, and came to the conclusion, *viz.*—that she should, after saluting the celestials, with the mind and words, and with joined hands, resolve upon obtaining the assistance of the gods themselves. Trembling with fear she spoke to the celestials thus,

17. "On hearing the words of the swans I accepted the prince of the Nishadhas as my husband. For the sake of that vow of mine, O celestials, point him out to me.

18. As I am always firm to him either in speech or thought, so for the sake of that truth, it beloves the celestials to point him out to me.

19. When it was settled to me by the celestials that the prince of the Nishadhas should be my husband; for the sake of that truth it behoves the celestials to point him to me.

20. When I have commenced my vow for the worship of king Nala; for the sake of that truth, it behoves the celestials to reveal him to me.

21. It behoves the Lokapalas, the most excellent of the gods, therefore, to assume their respective forms, that I may ascertain that virtuous prince (Nala).

22—23. The celestials, having heard the words of Damayanti full of compassion, and known for certain that her love for the prince of the Nishadhas was most fervent, and also realising her fixed will, purity of heart and mind and her passion for that prince, fulfilled what they had been prayed for by assuming their proper forms.

24. She then beheld all the gods, not perspiring, with fixed eyes and spotless garlands (round their neck), and seated without touching the earth.

25. She, on the other hand, saw Nala standing pre-eminent with his own shadow, and (unlike the gods) full of perspiration, and with floral wreaths stained with dust, and the king of the Nishadhas was also seated on the ground with staring eyes.

26. O Bharata, she saw both the celestials and that righteous king. But, O descendant of Pandu, the daughter of Bhima accepted (as her husband) the prince of the Nishadhas in accordance with her vow.

27. The bashful and larged-eyed maiden held the flying-end of her cloth, and put a most handsome garland round his neck.

28. Thus the fair-faced damsel had chosen him as his lord. Thereupon all the celestials suddenly gave utterance to their woe by saying, *Ah! Alas!!*

29. O Bharata! all the celestials and the great sages became struck with amazement, and uttered the cry. "Excellent and Excellent" while at the same time they were praising king Nala.

30. O Kauravya! the prince—the son of Virasena, with the gladness of heart, consoled that fair-complexioned maiden thus:—

31. O blessed one, as you rejecting all the gods, choose a man to be your lord; so know me, therefore, for your husband, ever ready to obey your words (of command).

32. O you of blameless smiles, I truly promise to you that as long as my life will reside in my body, till then I will continue to be yours.

33—37. Damayanti, with joined hands, showed due respect to him (Nala) by similar expressions. Thereupon the happy pair, each having seen those celestials headed by Agni, mentally prayed for their protection. Then the guardians of the worlds of great splendour, beholding the prince of the Nishadhas accepted by the daughter of Bhima, became greatly gratified; and they all granted to Nala eight boons. At first Sakra, the husband of Sachi, well pleased, bestowed upon the king of the Nishadhas a boon, *viz.*, that in the sacrifices he should attain to divinity, and thence to each of the extraordinarily great and happy abodes. Agni gave assurance of his own presence wherever the king of the Nishadhas would wish. Hutashana also granted to him regions as resplendent as himself. Then again Yama lent him a superior taste for food, as well as a highest place in virtue.

38. The presiding god of the water granted to Nala the boon of his own presence wherever he would wish, as well a floral wreaths of superior fragrance. Thus each one of the assembled gods had given Nala a couple of boons.

39—46. Having granted these boons to him, all the celestials returned to heaven. And the monarchs also, having witnessed this choice-marriage of Damayanti with Nala, became filled with astonishment; and highly gratified, went away wherever they came from. And after the departure of the best rulers of the earth, the lofty-minded

and well-pleased Bhima celebrated the marriage ceremony of Damayanti and Nala. The foremost of men, the prince of the Nishadhas, having passed there some time in obedience to his will, came back to his own city with the permission of the king Bhima. O king, that righteous prince, having obtained a maiden like a gem, began to enjoy her sweet company, even as the slayer of Vala and Vritra enjoys the company of Sachi. The warlike monarch, resplendant as the sun, was exceedingly glad to rule and maintain his subjects most righteously. That talented one like Yayati the son of Nahusha held the horse and several other sacrifices, offering abundant gifts to the Brahmanas. Then again Nala passed his days in joy in the company of Damayanti in the woods and the pleasure gardens, even as the immortals themselves. Thereupon the illustrious prince begot upon Damayanti a son named Indrasena, and a daughter named Indrasena.

47. Thus the ruler of the earth, the foremost of men having celebrated the sacrifices and passed his days in joy (with Damayanti), governed the earth abounding in wealth.

Thus ends the fifty seventh chapter the Shayambhara of Damayanti in the Nalopakhyana of the Vana Parva.

CHAPTER LVIII.

(NALOPAKHAYANA PARVA)—

Continued.

Vrihadaswa said:—

1. After the daughter of Bhima had accepted the king of the Nishadhas as her husband, the protectors of the worlds, of great energy, met, when they were returning, Dwapara accompanied by Kali, approaching towards them.

2. Sakra, the slayer of Vala and Vritra, beholding Kali, said to him, 'O Kali, tell me, whither are you going with Dwapara as your companion?'

3. Thereupon Kali replying to Sakra's words said,—'Hearing the *Shawayamvara* of Damayanti, I am going there. I shall take her to be my wife; for my heart has been captivated by her?'

4. Indra smilingly said to him, "That *Swayamvara* is now over; king Nala has been accepted by her as her husband even in our presence."

5. Thus spoken to by Sakra, Kali, the viler among the celestials, waxing wroth, said to them (celestials) all, the following words:

6. "In as much as neglecting the divinities she has accepted a man for her husband, it is but equitable that she shall suffer severe punishment?"

7. When Kali had spoken in the above manner, the celestials replied, 'With our permision, Nala has been chosen by Damayanti.

8—10. Also what maiden would not accept Nala as her lord, who is endued with all (excellent) qualities, who is acquainted with all systems of religion, who is a strict observer of vows, who has studied the four Vedas as also the Puranas that are styled the fifth; in whose house the deities are always satisfied by sacrifices performed in accordance with the rules prescribed for their observance; who never does any harm to any one, who is truthful and of unshaken vows; in whom truthfulness, forgiveness, knowledge, rigid austerities, purity, self-control, and quiescence are ever present; who is the foremost of kings, like the guardians of the worlds.

11. O Kali, that foolish creature, that desires to imprecate Nala of this discription, does surely curse his own self, and does kill himself by his own agency.

12. O Kali, he that wishes to pronounce malediction on Nala of such qualities, sinks into the vast, unfathomable, lake of hell replete with various torments. 'Thus speaking to Kali and Dwapara the celestials repaired to heaven.

13—14. After the celestials had disappeared, Kali said to Dwapara, 'O Dwapara, I cannot restrain my wrath, I will enter into the Nala, and disposess him of his kingdom. He shall not any longer hold any dalliance with the daughter of Bhima. Placing yourself at the dice, you ought to help me.

Thus ends the fifty eighth chapter, the coloquy between Kali and the celestials, in the Nalohakhyana of the Vana Parva.

CHAPTER LIX.

(NALOPAKHYANA PARVA)—

Continued.

Brihadaswa said:—

1. Having entered into this agreement with Dwapara, Kali came to the place where the king of the Nishadhas was.

2. Always intent on detecting a flaw in Nala, he resided in the country of the Nishadhas. In the twelvth year Kali found out a fault of his.

3. Naishadha, after having with water, rinsed his mouth, performed the *Sandhya* ceremony, without having previously washed his two feet. Thereupon Kali possessed him.

4. He, having entered into Nala, went to Pushkara, and said to the latter, "Come, play at dice with Nala?

5. With my help you shall conquer Nala at a game of dice; and vanquishing king Nala, and wining his kingdom, do you govern the Nishadhas?"

6. Thus spoken to by Kali, Pushkara went to Nala; Kali also repaired to Puskara becoming the principal die.

7. Puskara, the chastiser of hostile heroes, having approached the warlike Nala, repeatedly asked him to game together at dice.

8. Thereupon the illustrious monarch could not desire to reject the summons. For the reason of Damayanti's presence there, he fixed the time for game also.

9. Being taken up by Kali, the prince Nala lost at dice his gold and silver statues, his cars with their teams, and also the valuable garments.

10. The illustrious chastiser of the foes was maddened at the game, from which none of his friends could make him desist.

11. Thereupon, O Bharata, all the inhabitants of the city with the ministers came to see the troubled prince, and also to dissuade him (from the play).

12. Then the charioteer, having approached Damayanti, said to her: 'O auspicious one, all the citizens and the state officers are staying at the gate."

13. O lady, do you inform the king of the Nishadhas that all his citizens have come here, who cannot really bear with the calamitious game of their monarch, who is so very well versed in virtue and in the acquisetion or wealth.

14. Thereupon the daughter of Bhima, overpowered by grief and deprived of senses by distresses, said to the prince of the Nishadhas in terms chocked with tears:—

15. 'O king! foremost in loyalty, all the citizens accompanied by the ministers, are waiting at the gate with the desire of seeing you.'

16—19. She repeatedly told him to grant them an interview. But as the king was possessed by Kali, he answered nothing to them, or his queen of handsome looks, who gave utterance to her sorrows thus: And the councillors and all the citizens, overwhelmed with grief and shame, and having uttered (unto themselves) *that he would never stand*, went back to their homes; and thence forward, O Yudhishthira, the gambling of Pushkara and Nala continued for several months, while the righteous king was always defeated.

Thus ends the fifty-ninth chapter, on the subject of Nala's gambling, in the Nalopakhyana of the Vana Parva.

CHAPTER LX.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadshawa said:—

1—2. Damayanti beheld the righteous king to be maddened at the gambling and deprived of his reason. Thereupon, O Monarch, the daughter of Bhima was overwhelmed with terror and grief, and meditated upon the seriousness of the matter regarding the king, her husband.

3—4. Beholding Nala deprived of all his possessions, and being afraid of the calamity that had befallen her husband, and desirous of doing good to him, Damayanti addressed to her nurse and maid servant—who was most noted, well-meaning, beloved and intent upon doing good to all and well-speaking—these words:

5. 'O Vrihadsena! inviting all the ministers in the name of king Nala, go and inform them what things are lost and what wealth still remains.'

6. Thereupon all the ministers, having been informed of the summons of the king, uttered—"O this was most unfortunate for them all" and advanced to Nala.

7. When again the daughter of Bhima informed Nala, that all his subjects came there in a body for the second time, the king said nothing to her in reply.

8. Damayanti, beholding that her lord uttered not a word to her in reply, felt shame, and entered her own appartments.

9. And also hearing that the virtuous Nala was always defeated at dice, and deprived of all his possessions, she spoke again unto her nurse:

10. O Vrihadsena! O blessed one! do you go and summon, in the name of Nala, Varshneya, the charioteer, as a very serious matter is near at hand.

11. Hearing the words of Damayanti, Vrihadsena brought Varshneya, summoned by faithful servants.

12. Thereupon the daughter of Bhima, who was unblameable and was never out of place or season, consoled Varshaneya by sweet speeches, and said to him words suitable to the occasion :

13. It is known to you how always you were treated by the monarch. Now it is necessary for you therefore, to remember this and help him in his distress.

14. The more the king is defeated by Pushkara in the game, the greater becomes his earnestness for it.

15. As the dice fall in accordance with the commands of Pushkara, so it is seen they are adverse to the interests of Nala in the play.

16. Deeply engaged in the game, as he is deaf regarding the advices of his friends and relatives, so he does not accept my counsel.

17. Surely me-seems, the high-souled Naishada is not to be blamed for his not listening to my words, absorbed as he is in the game.

18. O charioteer ! I seek your protection. Act according to my commands. My mind is not very sanguine. King Nala may come to danger.

19. Yoking the favourite steeds of Nala, fleet as the glance of mind, and placing my twins (a son and a daughter) on the car, you should repair to *Kundina* in all haste.

20. Leaving the children and the car and these horses with my relatives, do you go there or go away whereever it pleases you to go,"

21. Varshneya the charioteer of Nala, told in detail these words of Damayanti to the chief counsellors of Nala.

22. O lord of earth ! deciding (the matter) with their aid, and with their permission placing the children on the chariot the charioteer hastened towards Vidarbha.

23—24. There leaving the horses, the excellent of cars, and the boy Indrasena and the girl Indrasena and saluting king Bhima, and afflicted and grieving for Nala, the charioteer started from that place and repaired to the town of Ajodhya.

25. He approached king Rituparna with a sorrowful heart, and entered into the service of that monarch as a charioteer.

Thus ends the sixtieth chapter, the gambling of Nala in the Nalopakhayna of the Vana Parva.

CHAPTER LXI.

(NALOPAKHYANA PARVA).—

Continued.

Vrihadhashwa said :—

1. After Varshneya had gone away, his kingdom and what else of wealth he possessed, were won by Pushkara from Nala of good fame, who was engaged at dice.

2. O king ! Pushkara said to Nala whose kingdom had been won from him, with a (sinister) smile :— 'Let our game at dice commence anew, but what else to stake you have got now ?'

3. Damayanti alone is left to you ; everything else has been won by me. Well, if you think it right hold Damayanti as your stake now ?

4. Thus spoken to by Pushkara Nala of holy fame felt as if his heart would burst in grief. Neither did he speak a syllable to him.

5. Thereafter Nala of high renown, possessed with extreme anguish, looking at Pushkara, began to take all the ornaments off every part of his body.

6. Then wearing a single piece of cloth, with his person uncovered enhancing the grief of his friends, and forsaking his vast wealth the king went out.

7. Also Damayanti, attired in a single piece of cloth, followed the departing king behind. With her the king of Naisadha, passed three nights outside the precincts of the town.

8. O mighty king ! in the meantime Pushkara had it proclaimed within the city, that any body that should regardfully (hospitably) behave towards Nala would become his victim.

9. O Yudhisthira ! in consequence of this proclamation of Pushkara, and his malice towards Nala, the citizens offered no respectful conduct towards him.

10. Thus unregarded, though worthy of their (citizen's) regards, that king stayed three nights outside the precincts of the city living, all the while, solely on water.

11. Oppressed with hunger, the king started from the vicinity of the city with the object of collecting fruits and roots while Damayanti followed him (closely).

12. Afflicted sore with (the pangs of) hunger, after the lapse of many days, Nala saw some birds, the colour of whose plumage resembled that of gold.

13. Thereupon the powerful ruler of the Nishadhas, thought (within himself)—My food today will consist of these, and afterwards their plumage shall be my wealth.

14. Then he covered them with the piece of cloth he was wearing. Taking on their back that piece of cloth belonging to him, those rangers of the sky flew to the heavens.

15. When rising up (to the sky) the birds of the earth seeing Nala sorrowful and seated on the car with his person nude and countenance down towards the ground, addressed these words to him.

16. 'O greatly foolish one! we are even those dice. We had come hither desirous of robbing thy cloth. For surely we feel no pleasure, even if thou departest wearing thy cloth.'

17. O king! then Nala of holy fame beholding the dice depart and himself naked, thus spoke to Damayanti.

Nala said:—

18—19. O unblameable lady! they, in consequence of whose wrath I have been deprived of my (royal) fortune, and being distressed, and oppressed with hunger I cannot procure my livelihood, they through whose (malign) influence the citizens of Nisadha paid me no regard, O timid one! those very dice have assumed the form of birds and are even now flying away with my cloth.

20. I, thine husband, have met with a great catastrophe. I am afflicted with sorrow and am devoid of my consciousness. Listen to my words, which (when acted upon) shall conduce to thy good.

21. These various roads before thee, passing by the (city of) Avanti and crossing the Rikshavat mountain lead to the Deccan.

22. Yonder is the mighty range of mountains known under the name of Vindhya; there is the river Payashini flowing toward the sea and yon lie the hermitages of the illustrious sages replete with many kinds of fruits and roots.

23. This road leads to Vidharva, the other one proceeds towards the country of the Kocalas; beyond them in the southern direction lies the Deccan.

Vrihadashwa said:—

24. O descendant of Bharata's race! addressing the daughter of Bhima, king Nala sorely afflicted with grief, carefully spoke these words to Damayanti, over and over again.

25. Thereupon distressed with sorrow and in a voice choked with the vapour of grief, Damayanti spoke to Nala these piteous words.

Damayanti said:—

26. O ruler of the earth! on continuous thinking of thy intention, my heart trembles and all my limbs are sinking.

27. How can I depart leaving thee in this lonely forest, deprived of thy kingdom despoiled of thy wealth, thyself not covered even with a single piece of cloth and afflicted with hunger and toil?

28. O illustrious sovereign! when fatigued with toil and oppressed with hunger in the midst of this dreary wilderness, thou shalt remember thy former happiness, then shall I solace thee in thy troubles.

29. 'In all descriptions of misery there is no medicine similar to a wife, this is the opinion of all the physicians, I tell the forsooth.

Nala said:—

30. O thou of delicate loins! O Damayanti, what thou hast said, is indeed true; to a man aggrieved there is no friend equal to a wife that serves as a remedy.

31. O timid one! why art thou afraid? I do not intend to forsake thee; O faultless one, I can part with myself, but not with thee.

Damayanti said:—

32. O great monarch! if thou seekest not to desert me, why then dost thou instruct, (point out to) me, about the road that leads to the dominion of the Vidharvas?

33. O protector of thy subjects! I know also that thou canst not leave me. But, O ruler of the earth! thou mayst renounce me, as thy mind (reason) is spoiled (distracted) by Kali.

34. O foremost of men! thou art repeatedly instructing me about the road. O divine one! it is in this way that thou art adding to my sorrow.

35. If it be thy wish that I should go back to my kinsmen, then if it listeth thee, we both together shall repair to the kingdom of Vidharva.

36. O bestower of honor! there, the king of the Vidarvas shall worship thee. Thus held in great respect by him, thou shalt live in happiness in our residence.

Thus ends the sixty first chapter, the exile of Nala in the Nalopakhyana, of the vana parva.

CHAPTER LXII.

(NALOPAKHYANA PARVA)—

Continued.

Nala said:—

No doubt, thy father's kingdom is the same as mine own. But thither by any means I will not go, being in embarassed circumstances.

2. There was a time when repairing there in all my prosperity, I enhanced thy delight. Shorn of it (prosperity) how can I now repair there to add to thy sorrow?

Vrihadhsawa said:—

3. Thus repeatedly speaking unto Damayanti, used to all happiness, king Nala tried to console her, now clad only in half of her cloth.

4. Both of them wrapped in a single piece of cloth, when wandering this way and that, arrived at an inn, worn out with hunger and thirst.

5. Then on reaching that inn, the ruler of the Nishadhas seated himself on the surface of the earth with the daughter of the king of Vidharva.

6. Destitute of his garments, unsightly, with his person unclean, covered with dust, he laid himself down with Damayanti on the surface of the earth in fatigue.

7. Then ever used to happiness, the comely and innocent Damayanti, too, suddenly visited with misfortune, became unconscious in sleep.

8. O lord of thy subjects! when Damayanti fell asleep, king Nala, owing to his heart and mind being agitated with grief, could not sleep as before (in his days of happiness).

9. He, musing over the loss of his kingdom, his abandonment by his friends, the disaster he met with in the forest, and over his other misfortunes, began to reflect (in the following manner).

10. 'What will accrue from my doing this? And what from my not doing this? Which is preferable to me now, my death, or the desertion of my wife?

11. She is (fondly) attached unto myself. For this reason she suffereth these afflictions for me. But (when) forsaken by me, she may possibly repair to her relatives.

12. Devoted as she is to me, she is sure to suffer distress if she accompanies me; but it is doubtful, whether she would suffer them or not, were I to forsake her. Perchance, she may sometime attain to happiness."

13. O Monarch! thus repeatedly cogitating over this subject, and reflecting again and again about it, he (at last) decided the the desertion of Damayanti to be the best course open to him.

14. 'For her spiritedness, nobody will be able to insult, on the way, this high-souled, chaste, and illustrious lady who is (fondly) devoted to me.'

15. Thus through the instrumentality of the wicked Kali, his mind then ceased to dwell on Damayanti, and he settled his purpose of abandoning her.

16. Thinking of his own want of garment and of Damayanti's being clad in a single piece of cloth, the King intended to pair off half of her cloth.

17. 'How shall I cut off her cloth, so that my beloved may not awake.' Thus thinking, king Nala then began to wander about that inn.

18. O descendant of Bharat's race! walking with hasty steps up and down, Nala obtained, near the inn, an excellent unsheathed sword.

19. That chastiser of his enemies, having with this sword cut off one half of her cloth, wore it. And then leaving the daughter of the Bhidharva king asleep and unconscious, he hurriedly went away.

20. But then his heart being attracted towards Damayanti, the ruler of the Nisadhas, came back to that inn; and finding her in that condition he began to lament:—

21. 'My dear-loved wife, whom even the winds, or the sun could not see before, is even now lying asleep like one helpless on the ground of this inn.

22. How will this sweet smiling, and slender-waisted Damayanti live, when awaking, she shall find herself clothed, like one mad, in half a piece of cloth?

23. How will this blessed daughter of Bhima, the chaste Damayanti, roam, without me and all alone, in this dreary wilderness, inhabited by beasts and serpents.

24. O noble-hearted one! may the Adityas, the Vasus, the Rudras, the twin Aswinis together with the wind-gods, protect thee! Or thou art protected by thine own virtue!'

25. Thus speaking unto his dear-loved wife matchless on earth in beauty, king Nala, deprived of his senses by Kali, endeavoured to go away.

26. The royal Nala departing again and again, returned again and again to the inn,

once dragged away by Kali and again drawn back by his love (to his wife).

27. It seemed as if the heart of the distressed king was divided in twain, who like a rocking cradle repeatedly went away from and came back into the inn.

28. Befooled and deprived of his reason by Kali, Nala ran away deserting his sleeping wife, and lamenting profusely and plaintively for her.

29. Losing his senses through the influence of Kali, and ruminating over a variety of thoughts, the king went away with his heart full of sorrow, forsaking his wife, alone, in that solitary wilderness.

Thus ends the sixty second chapter, the desertion of Damayanti by Nala, in the Nalopakhyana Parva of the Vana Parva.

CHAPTER LXIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said :—

1. O king, after Nala had gone away, the slender-waisted Damayanti, getting over her fatigue, awoke in terror in that solitary wilderness.

2. Terrified at not finding her husband and oppressed with grief and troubles, she called aloud for Naisadha, saying :— 'O Maharaja.

3. O master! O mighty sovereign! O husband! why hast thou forsaken me? Alas! I am done for, I am lost, I am (greatly) terrified in this lonely forest.

4. O mighty monarch! thou art virtuous and truthful. How then, promising not to do so thou hast forsaken me asleep, in the woods?

5. Why hast thou gone away forsaking thy able and devoted, wife, specially when she had done thee no harm, but thou thast been wronged by others?

6. O lord of thy people! thou ought faithfully to fulfill those words of thine in respect of me, that thou hadst uttered in days gone by, before the guardian deities of the worlds.

7. O best of men! because mortals are not ordained to die before their appointed time, therefore it is, that thy beloved wife liveth even a moment after thy abandonment of her.

8. O foremost of men! enough of this joke, let us have no more of it. O invincible one! I am awfully frightened. O lord! show thyself.

9. Thou art discovered O king! thou art discovered! O ruler of the Nisadhas I have seen thee! concealing thyself behind the copses, why dost thou not answer me?

10. Alas, O king of kings! it is very cruel of thee. For seeing me in this and so bewailing, thou dost not, O king, come near to console me.

11. I lament not for myself, nor for any thing else. But, O king, I only grieve thinking, how thou wilt live alone.

12. O king! when, in the evening thou wilt sit thirsty, hungry, and worn out with toils under the trees, how wilt thou live without seeing me (by thy side)?

13. Then oppressed with poignant grief and burning with anger, the miserable Damayanti began to run hither and thither bewailing.

14. At times the youthful princess would stand up suddenly. At other times she would sink down bewildered. Now she would conceal herself alarmed, and the next moment, she would cry and wail aloud.

15. Then the chaste daughter of Bhima, bewildered and afflicted with heavy grief, and sighing again and again, spoke weeping :—

16. 'May that being suffer grief greater than ours, through whose curse the afflicted king of the Nishadhas beareth this woe!'

17. May that sinful wretch, who hath reduced Nala of pious heart into this plight, live a more miserable life than his (Nala's) own, fraught with such greater woes.'

18. Thus bewailing, the consort of that high-souled monarch began to search her dear lord in that forest, infested with wild beasts.

19. Thus continuously lamenting, the daughter of Bhima ran hither and thither like an insane person, crying aloud, 'alas alas O king.'

20—21. As she was crying aloud and bitterly lamenting like a female osprey, grieving profusely in piteous words, and bewailing again and again, a huge and hungry serpent suddenly seized the daughter of Bhima, who came and rolled near it.

22. Being devoured by the monster and swelling with sorrow, she grieved not so much for herself, as for the king of the Nishadhas.

23. 'O lord! why dost thou not run after me, seeing that I am swallowed by this huge serpent like one helpless, in this desolate wilderness?

24. O king of the Nishadhas! how wilt thou live, when thou shalt remember me (when I am gone)? O master! how hast thou gone away to-day forsaking me in the woods?

25. How wilt thou live without me, when liberated from thy curse, thou wilt regain thy mind, senses and wealth? O lord of the Nishadhas! O sinless one! O foremost of kings! who will remove thy fatigue when thou wilt be worn out with toil, oppressed with hunger and depressed with grief?'

26. Then a hunter who was roaming in the deep forest, hearing the sound of her loud wailings speedily came near her.

27—28. The hunter, who lived upon the proceeds of hunting, seeing that large-eyed one swallowed up by a serpent, came up with haste and speed, and despatching that inert snake with a sharp-edged weapon, tore it open from its mouth.

29. Then O Bharata! the hunter freeing her from the coils of the serpent and washing her with water and consoling her, asked her when she had taken some food.

30. 'O thou having eyes like those of a young gazelle! whose art thou? Why also hast thou entered into this forest? O handsome one! how hast thou fallen in this great predicament?'

31. O lord of thy people! O descendant of Bharata's race! thus questioned by him, Damayanti, related unto him precisely, all that had occurred.

32—33. The huntsman, seeing her, covered with half a piece of a cloth, with heaving breasts and shapely hips, with delicate and faultless limbs, with countenance resembling the full moon, with eyes furnished with graceful eye-lashes and with words very pleasing, was made the slave of the god of love.

34. Inflamed with lust, the hunter comforted her mildly and in smooth words. But the graceful Damayanti soon saw through his purposes.

35. The chaste Damayanti then understanding the intentions of this evil-minded one, possessed with fierce rage, seemed to blaze forth in anger

36. That evil minded one, having waxed irascible, and fired with desire, endeavoured to insult her (by force) who was unconquerable even as a flame of blazing fire.

37. Then Damayanti, afflicted with sorrow, and deprived of her husband and kingdom, bursting with rage, cursed the huntsman when she had passed the limit of being checked by words.

38. 'If even in my mind I have never thought of any other person than the king of the Nishadhas, then let this puny one living by hunting, fall down devoid of life.

39. No sooner did she utter these words, than that one subsisting on chase, fell down dead on the ground, even as a tree consumed by fire.

Thus ends the sixty-third chapter, the curse of Damayanti on the hunter, in the Nalopakhyana Parva of the Vana Parva.

CHAPTER L

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1—5. Thus having slain the huntsman she, of eyes resembling lotus leaves, entered deeper and deeper into that desolate and dreadful forest, echoing with the jingling of crickets, full of lions, leopards, *Rurus* tigers, buffalos, bear and deer; swarming with various kinds of birds; inhabited by robbers and low hybrid tribes; containing *Salas*, bamboos, *Dhabas*, *Aswathas*, *Tindukas* *Ingudas* *Kinsukas*, *Arjunas*, *Aristhas* *Sundanas* together with *Salmalas*; abounding in *Jumbus*, mango trees, *Lodras*, the catechu, the cane, and *Salas*; overgrawn with, *Padmakas*, *Amlakas*, *Plakhas*, *Kadamvas*, *Udumvaras*; covered with *Vadaris*, *Vilwas*, and banians, *Piyalas*, plams, date-trees, *Haritakis* and *Vivitakas*.

6—8. She (Damayanti) saw, many mountains containing mines of different kinds of metals; groves singing with the notes of birds; many valleys of beautiful sight; rivers, lakes, expases of water, and various kinds of birds and beasts; large number of serpents, *Rakhashas*, and goblins of frighful figures; and pools, tanks, mountain-peaks on all sides; and streams and cataracts of picturesque appearance.

9. There the daughter of the king of the *Vidharbas*, saw, herd after herd, of buffaloes, boars and bears and numberless wild snakes.

10. Possessed of energy, glory, beauty and high dignity, the princess of the *Vidharbhas* then began to roam alone in that wilderness, in quest of Nala.

11. Afflicted at her husband's calamity and having entered into that fearful forest, that princess, the daughter of Bhima, was not afraid of anything.

12. O King! the royal daughter of the king of the Vidharbhas, seating herself

down on the surface of a stone, greatly aggrieved and with her limbs trembling with sorrow for her husband, thus lamented.

13. "O thou of expanded breast! O thou of long arms! O protector of the Nishada people! O king! whither hast thou gone to-day forsaking me in this desolate wilderness?

14. O hero! O foremost of men! it doth not behove thee, who hast performed the horse-sacrifice and various other sacrifices accompanied by profuse *Dakshinas*, to play false with myself.

15. O foremost of men! O auspicious one! O thou of blazing lustre! O excellent of kings! thou ought to remember the words thou didst utter in my presence.

16. O ruler of earth! thou ought also to remember what the sky-ranging swans said before thee and also what they declared before me.

17. O foremost of men! surely the performance of one single promise on one side, weighs equal with the study of the four Vedas in all their extent, and the Angas and Upangas taken together, on the other.

18. Therefore, O slayer of thine adversaries! O lord of men! O brave one! thou ought to fulfill thy promise, that thou didst make before, in my presence.

19. Alas O hero! O Nala! verily am I done for in this wood, although I belong to thee. O sinless one! wherefore dost thou not answer me lost in this dreary forest?

20. This fearful sylvan sovereign, of expanded jaws, and frightful figure, and oppressed with hunger, is distressing me. Doth it not befit thee to save me?

21. Thou didst always use to say—'Except thyself, there is none dear unto me' O auspicious one! O king! prove the truth of that assertion thou didst make previously.

22. O ruler of men! wherefore dost thou not answer me, thy dear wife, reft of reason and bewailing thee, although thou lovest her and art loved in return?

23—24. O monarch! O respected one, O repressor of thine enemies! wherefore dost thou not behold me, O large-eyed one, lean, emaciated, distressed, discolored desolate, bewailing like one helpless, weeping, covered with one piece of cloth, and resembling a lovely doe strayed out of the herd.

25. O mighty monarch! in this vast wilderness I, thy best-loved Damayanti, now forlorn and forsaken, am calling out thy name; why dost thou not answer me?

26. O foremost of men! I do not find thee, this day, on this mountain, who art possessed of a noble lineage and (an excellent) character, and shapely limbs enhancing thy personal beauty.

27–28. O ruler of the Nishadhas! O foremost of men! O thou who art adding to my grief! in this fearful wilderness infested by lions and tigers, of whom shall I, woeful and distressed with grief on thy account, enquire whether thou art sitting or lying down or staying or gone?

29. Whom shall I ask, 'Hast thou seen king Nala ranging in these woods? Of whom shall I enquire about the royal Nala lost in this wilderness?

30. From whose lips shall I this day hear these honeyed words viz 'That graceful and high-souled king Nala of eyes resembling lotus leaves, the slayer of hostile troops, in quest of whom thou art wandering in this forest, is staying even here.'

31. Yonder cometh the handsome sovereign of the forests, the tiger having four teeth and protruding jaws. Even unto him shall I repair fearlessly.

Damayanti said:—

32—33. 'Thou art the lord of beasts. Thou art the king of this forest. Know me for Damayanti, the daughter of the king of the Vidharvas and the wife of Nala the king of the Nishadhas and the slayer of his foes.

34. O lord of animals! console me—who am, alone seeking my husband, distressed and woe-stricken—with the news of Nala if thou hast at all seen him.

35. O lord of this forest! on the other hand, if thou know nothing of Nala, then, O foremost of animals, devour me up, and thereby relieve me from this misery.'

36. Hearing me bewailing in this wilderness, this forest king himself, is wending towards the rivulet containing tasteful water that is rolling towards the sea.

37—41. I shall now for the tidings of the kings, ask yonder king of mountains, adorned with various beautiful and many hued peaks reaching the skies; containing heaps of sacred rocks; replete with many kinds of metals; decked with diverse pieces of stones; flowing like a streamer over this wide wilderness; haunted by lions, tigers, elephants, boars, bears and deers; ringing on all sides with the notes of various kinds of birds; graced with Kinsukas, Asokas, Vakulas, and Tannagas; beautified with, Karnikaras Dhabas, and Plakshas bearing bloosoms; abounding in rivers infested by water fowls; and decorated with crested summits.

Damayanti said :—

42. O mighty and foremost of mountains! O thou of picturesque appearance! O highly famous hill! O thou shelter (of the distressed)! O highly blessed hill! O thou pillar of the Earth! I salute thee.

43. Approaching I bow down unto thee. Know me for a king's daughter, a king's daughter-in-law, a king's wife, and for Damayanti by name.

44. The royal Bhima, the ruler of the Vidharbhas, the great warrior, the lord of the Earth, and the protector of the four different orders, is my sire.

45—47. That foremost of the descendants of Prithu, performed the Rajshuya sacrifice and the horse-sacrife accompanied by profuse Dakshinas. Possessing large and beautiful eyes graced with arching brows, well-versed in the Vedas, of pious nature, true-speaking, free from jealously, of good character, endued with prowess, of immense prosperity, acquainted with all morality and pure, that lord defeating all his adversaries completely protecteth the people of Vidharva. O mighty one! know me to be his daughter thus approaching thee.

48. My father-in-law, the foremost of men, was the illustrious sovereign ruling over the Nishadhas. He was known under the name of Virasena, and was of high renown.

49—57. The son of this king, a mighty warrior, possessed of prosperity, and of infallible prowsess, who governeth well the kingdom that he hath inherited from his father, is known under the name of Nala of holy fame, of complexion like molten gold. He is respectful towards Brahmanas, versed in the *Vedas*, eloquent and performer of meritorious deeds; he is used to the drinking of *Soma* and the worship of Fire; he celebrates sacrifices, is immensely charitable and heroic, and a just chastiser (of sinful) men. Know me for his principal consort now helpless and come unto thee.

52. O excellent of mountains! devoid of prosperity, deprived of the company of my husband, helpless and distressed with affliction, in quest of my lord I have approached thee.

53. O foremost of mountains! by means of thy hundred peaks reaching the skies, hast thou seen anywhere in this dreary wilderness the royal Nala?

54. Hast thou anywhere seen the heroic and unconquerable Nala, my husband, the ruler of the Nishadhas, with the gait of an elephant of great intelligence, having long arms, of illustrious renown, endued with prowess and possessed of energy?

55. O best of mountains! seeing me desolate and lamenting and fainting (with grief) wherefore dost thou not console me by speaking to me as thy own afflicted daughter.

56. O hero! O thou of great prowess! O thou versed in righteousness! O veracious one! O lord of the earth! if thou art present in this forest then, O king! show thyself unto me?

57—59. When shall I again hear the words of the royal and high-souled Nala, sweet and sonorous and resembling the rumbling of clouds and delicious like nectar and calling me the "princess of the Vidharvas" with distinct and holy accents, and spoken according to the precepts of the vedas, and eloquent and soothing all my grief. O king! O righteous one, it behoveth thee to comfort me, who am greatly terror-stricken."

60. Having spoken in the above manner to the foremost of mountains, the princess Damayanti again roamed towards the northern quarters.

61—65. That supremely beautiful damsel, after having wandered for three whole days and nights, saw an incomparable woody retreat of ascetics, furnished with beautiful gardens, inhabited by anchorites, like Vasista, Vrigu and Atri, self-governed and abstemious, performing the ten prescribed purifactory rites; some living on water, some on air, and some on (fallen) leaves, with passions under thorough control, of eminent parts, seeking the way to Heaven, wearing barks of trees and skins of deer, and with senses held in check. She saw that charming hermitage inhabited by the ascetics and abounding in various species of animals and swarming with monkeys, and graced by the presence of hermits, and she was comforted (with the sight).

66—67. That dear-loved spouse of the son of Virasena, that best of damsels, the pitiable Damayanti of eminent parts, of black and large eyes, of beaming splendour and pure fame, having long tresses, a dainty waist, heaving breasts, graceful eye-brows and a face adorned with pearly teeth, then entered into that asylum of ascetics.

68. She, saluting those sages grown old in the practice of austerities, stood in an attitude of humility. In that forest she was offered 'welcome' by those ascetics.

69. Then those ascetics, offering due adoration unto her, said, 'Sit thyself down, and speak what shall we do for thee?'

70—71. That damsel of delicate loins replied unto them saying, 'O sinless ones! O ye of eminent parts! is everything progressing well regarding your rigid austerities, (sacrificial) Fires, your righteousness, the religious rites of your own sect, and the birds and beasts of this hermitage?" And they answered her saying—'O illustrious lady! O blessed one! prosperity attendeth us in every respect.

72. O thou of faultless limbs! tell us who art thou, and what dost thou seek? We are amazed seeing thy great beauty and thy extreme splendour. Be consoled and do not grieve.

73. O faultless one! O blessed one! say whether thou art the presiding deity of this forest or of this mountain or of this rivulet? Speak the truth!"

74. She said unto the sages—"O twice-born ones! neither am I the deity of this forest, nor the goddess of this mountain, nor of this river.

75. Know me for a daughter of human beings, O ye sages of ascetic wealth! I am relating my history in detail, do ye listen attentively to me.

76. The ruler of the earth, Bhima by name, is the sovereign of the Vidharbhas, O foremost of twiceborn ones! know me for his daughter.

77. The heroic, the ever-victorious (in battle), the learned lord of the Nishadhas, Nala by name, of illustrious fame, great intellegence and the ruler of men, is my husband.

78—81. That foremost of kings named Nala, of splendour like unto that of the lord of the celestials, of large eyes and of face resembling the full moon, the destroyer of his foes, the worshipper of the gods, devoted to the *Vedas*, of great prosperity, the captor of his enemies' towns. the repressor of his foes, that veracious and wise being, acquainted with all religions, of truthful promise, of eminent energy and great prowess, the protector of the race of the Nishadhas, occupied in the adoration of the celestials, kind towards the regenerate ones—is my husband. He is the celebrator of principal sacrifices, and is versed in the *Vedas* and their branches, and the slayer of his adversaries in battle. He resembleth in lustre the sun and the moon.

82—83. This king devoted to truthfulness, and ruler of the earth, was one day challenged to play a game at dice, by some mean-minded, vile, and deceitful men of uncultivated soul, and skilful in gambling. He was defeated and lost his wealth and kingdom.

84. Know me to be the consort of that foremost of kings, famous under the name of Damayanti and anxious to enjoy a sight of my missing husband.

85—86. I am wandering through the length and breadth of this wood. over mountains, among rivers, lakes, tanks and expanses of water, and forests, with a sorrowful heart, in quest of my lord Nala, versed in the tactics of war, skilled in the use of weapons and of high soul.

87—88. Hath the royal Nala, the ruler of the 'Nishada people,—for whom, O Brahmans! afflicted, I am roaming in this dreadful and deep wilderness, full of terrible things and infested by tigers and other beasts of prey—visited this charming hermitage of your almighty selves!

89. If within a few days and nights I do not see king Nala, I will secure my own welfare by renouncing this body.

90. What is the use of my life, seperated as I have been, from that foremost of men? How shall I live to-day, afflicted with sorrow for my husband?"

91. Those truth-seeing ascetics then said unto the forlorn Damayanti, the daughter of Bhima, who had been bewailing for her lord in the forest.

92. "O auspicious and blessed one! thou shalt attain to happiness in future. We see by our power of asceticism, that ere long thou shalt see Naishadha.

93. O daughter of king Bhima! thou shalt meet Nala, the Ruler of the Naishadhas, the slayer of his foes and the foremost of those who protect righteousness, with his fever of misery subsided.

94—95. O blessed one! thou shalt see thy royal husband purged of all sins, adorned with diverse kinds of jems, ruling the self-same excellent of towns, the subduer of his foes, the terror of his enemies, the destroyer of the grief of his friends, and crowned with all blessings."

96. Having thus spoken to that daughter of a king, the dear-loved queen of Nala, the ascetics, with their sacrificial fires and with the asylum itself, disappeared from sight.

97. Seeing this wondrous phenomenon, Damayanti of faultless shape and limbs, and the daughter-in-law of king Virasena became greatly amazed.

98. "Did I dream a dream! what an event hath occured even now? Where are all those ascetics and where is that asylum (gone)?

99. Where is that enchanting rivulet of holy waters, inhabited by water-fowls of

various species? Where again are those delightful trees adorned with flowers and fruits?

100. Thus thinking for a while, Damayanti of pure smiles, the daughter of Bhima, indulging in grief for her husband and miserable, grew pale-faced.

101. Thereafter wandering to another part of the forest and beholding there an Asoka tree, she began to lament, her voice choked with the vapour of grief, and her eyes overflowing with tears.

102. She in that forest approached that foremost of trees, the Asoka, bedecked with flowers, charming, loaded with thick foliage, and echoing all round with the notes of birds.

103. Oh! this charming tree in the heart of this wilderness, ornamented with fruits and flowers, is shinning like a glorious king of mountains.

104. "O Asoka (this tree is fabled to discard the grief of those, who have a view of it)! do thou speedily relieve me from my grief, O thou of graceful appearence! Hast thou anywhere in this forest seen King Nala, freed from all grief and fear and unobstructed by any hindrance?

105—6. Hast thou seen the dear-loved husband of Damayanti, my best beloved one, by name Nala, the king of the Nishadhas, the subduer of his foes, wearing half a piece of cloth, of delicate body and skin, and that warrior who, crushed under calamity, hath repaired into this forest?

107. O Asoka tree! so manage that I may go away from thee relieved from all grief. O Asoka! vindicate thy denomination of Asoka, which meaneth the destroyer of grief?"

108. That excellent of damsels the afflicted daughter of Bhima, then three-times going round the Asoka tree, entered a more dreary part of the wilderness.

109, She beheld many trees, and many streams, many charming mountains, and various kinds of birds and beasts.

110. That daughter of Bhima saw, when roaming in quest of her husband, many caverns, and ridges and rivulets of amazing sight.

111—13. After Damayanti of pure smiles had proceeded a long way, she saw a large caravan of trades together with their horses cars and elephants landing on the banks of a broad, lovely, charming and delightful river, containing cool and clear water, covered with cane-bushes, resounding with cries of cranes and ospreys and ringing with the notes of the *Chacrabaka* and abounding in tortoises, alligators and fishes, and adorned with a large number of small islands.

114—15. As soon as the illustrious and delicate-waisted spouse of Nala, roving like an insane person, afflicted with grief, wearing half a piece of cloth, lean, discolored and pale, and with hair soiled with dust saw this great caravan, she approached it and entered into the midst of its people.

116. Seeing her in their midst, some people of the caravan began to fly in fear, some became greatly anxious, and some began to cry aloud.

117. Some laughed at her, some began to hate her. Some showed kindness towads her, and some, O Bharata, questioned her in the following manner.

118. 'O blessed one! who art thou and whom dost thou belong to? What seekest thou in in this forest? Seeing thee among us we are greatly anxious! Art thou human?

119. O blessed one! speak the truth, as to whether thou art the deity presiding over this forest or the goddess of this mountain or of the cardinal quarters? We seek thy shelter.

120. Be thou a female Yaksha, or a female Raksha, or a heavenly damsel, do good unto us, and O blameless one! protect us completely.

121. O blessed one! do thou so ordain that, erelong, this caravan may start from this place attended with prosperity in every direction, as also that poor personal properity may be secured.

122. Thus spoken to by the men of the caravan, the princess Damayanti, devoted to her husband, and greatly oppressed with sorrow replied to them thus.

123—24. "O leader of the caravan, Ye traders, Ye men that belong to this caravan, Ye youths, Ye guides of this caravan! Know me for a female human being, a daughter of a royal parent, a daughter-in-law of a sovereign, spouse of a king, and as one eager to have a sight of her husband.

125. The sovereign of Vidharbhas is my father, the illustrious Ruler of the Nishadhas is my husband, known under the name of Nala. Even now I am wandering in quest of that unconquerable one.

126. Tell me without delay if ye have seen my beloved husband, king Nala, the foremost of men, and the slayer of his enemies."

127. Thereupon the lord of that great caravan, the leader of it, by name *Suchi*, said unto that damsel of faultless limbs. "O blessed one! listen to my words."

128. O you of pure smiles, I am a merchant and the guide of this caravan. O renowned lady, I have not seen any man bearing the name of Nala.

129. In this extensive wilderness, uninhabited by men, I see only elephants, leopards, and buffaloes, as also tigers birds and other animals.

130. Save and except yourself I do not find any mortal in this terrible forest. So, may *Manibhadra*, the king of the Yakshas, be propitious on us this day!

131. Thereupon she asked the merchants and the leader of the caravan, 'Ye ought to tell me whither the caravan is going.'

The leader of the Caravan said:—

132. O daughter of the foremost of men! for purposes of profit this caravan is going in haste to the territory of Suvahu the truth-seeing king of the Chaedis.

Thus ends the sixty-fourth chapter, in Damayanhy's meeting with the caravan, the Nalopakhyana of the Vana Parva.

CHAPTER LXV.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. Thereupon that beauteous lady, hearing the words of the leader of the caravan, went away with the company of travellers, hoping to find out her lord.

2—4. Thus many days passed over, when the merchants saw in the midst of that fearful and extensive forest a very large lake, which was all-beautiful, pregnant with lotuses, most delightsome, containing abundant grasses and fuels and also various sorts of delicious fruits and flowers (on its banks), and inhabited by several kinds of birds; and also finding the water of the lake to be pure and tasteful, most charming and cool, these tired travellers made up their mind to stop there.

5. The caravan dispersed itself into the forest at the behest of its leader. But when the day (i. e. the sun) slanted down the west, that great company took its quarters there.

6. Then, at midnight, when everything was hushed, and silence prevailed, the travellers fell into sleep, while there came a multitude of elephants.

7. And while going to the mountain stream to drink its water, soiled by their own exudations, they saw the merchants as well as a good number fo other elephants possessed by them.

8. Beholding those domesticated elephants, the wild ones, maddened at the fury, rushed towards them with the object of killing them, while the juice was exuding from their temples.

9. The violence of the forward rush of these elephants became intolerable, even as the fall of the peaks, broken from the mountain tops, directed towards the ground.

10. The course of the rushing elephants through the paths of the woods was hindered, as the good caravan was sleeping, obstructing the way to the lake filled with lotuses.

11. The elephants, all on a sudden, crushed the caravan, which was sleeping in the ground. Then the merchants, uttering the cries of Ah! and Alas!! sought for protection.

12. Blinded by sleep, they all rushed towards the bushes and the forest (for protection). But some of them were killed by the tusks of those elephants, and some by trunks, as also some were killed by their legs.

13. Thus a large number of camels and horses was killed; as also the countless men, who were on their legs, killed one another, as they were all rushing in terror.

14. Several of the merchants, who were crying loudly, fell down on the surface of the earth; several others climbed on trees; and some again fell down on uneven ground.

15. O king! thus accidentaly attacked by a large number of elephants, the good merchants underwent a great loss.

16. Then there arose a great uproar, terrifying the three worlds; and also there broke out a fire. "O! save us from this trouble. Do you now fly away?

17. These heaps of gems are scattered on all sides. Take them. Why do you fly? These riches are nothing. My words are not untrue.

18. Ye terror-stricken ones! think upon the words that I tell you again." Exclaiming in the way as above, they all ran about in fright.

19. While that terrible slaughter prevailed, Damayanti rose up with a mind agitated by terror and anxiety.

20. There the maiden, possessing eyes like the lotus-leaves, saw the effects of that unforeseen accident, *viz.*, the slaughter, which meant to frighten all the worlds.

21—23. On her awakening, she became insensible with fear; and also with an affect-

ed countenance, she became out of breath. Those of the caravan, who escaped from the slaughter unhurt, all assembled together and talked on the action of which that (the slaughter) was the result. 'Surely we have not worshiped that well-reputed Maharudra, or that auspicious and magnanimous king of the Yakshas, Vaisravana. Or it might be that we have not worshipped the deities that cause distresses. Or perhaps we have not paid them the first offerings.

24. 'Or this unnatural circumstance is the sure result of the birds (we beheld). Our presiding stars are not unfavourable; what else there is, from which this calamity has ensued?'

25—26. Others again, distressed and deprieved of wealth and friends as they were, said: 'That mad-like woman of unnatural look came amongst this mighty company of merchants, assuming an inhuman appearance. It is by her that this terrible illusion had been pre-arranged.

27. This woman must surely be a Rakshashi, or a Yakshi, or a dreadful Pishachi. All this evil has been wrought by her, regarding which there should be no scruples.

28—30. 'Should I again find out that vicious woman, who is the slayer of merchants, giving innumerable sufferings to them, I must kill her by either (throwing) stones or dust, or grass, or wood, or by strokes of the hand.' Damayanti, hearing their words, was afflicted with fright and shame; and she on suspicion of their evil designs fled into the forest, greatly terrified. She also upbraided herself, saying:

31. 'Oh! the god's anger is violent and great upon me; and hence it is that peace never follows me. Of what deed (or misdeed) is this the result?

32. I do not remember that I have ever done any harm to any body, either by actions, or thought, or by speeches. Of what deed (or misdeed) is this, therefore, the result?

33. I have met with these sufferings, which are the results of that great calamity that has befallen me. Certainly all these are owing to my perpetrating a cruel deed during my past existence.

34—36. The consequences of that calamity are the loss of kingdom by my husband; his defeat (at dice) by his relatives; my separation from my husband, son, and my daughter; and also this my unprotected condition; and my exile in these woods abounding in all classes of beasts of prey.' O king! thereupon the next day the rest of the merchants, who survived the slaughter, departed from the country, lamenting for the loss of their brothers, fathers, sons and relatives.

37—38. The daughter of the king of the Vidharvas again lamented, saying—'What a misdeed I had committed in the past! As the result of my misfortune, the crowd of men, whose company I have found in this solitary wood, was all destroyed by elephants. As it seems, surely I shall have to suffer certain distresses for a pretty long period.

39. I have heard from old men that none dies before his time. Had this not been true, my afflicted self would surely have been crushed to death this day by the herd of elephants.

40—42. Indeed, there exists nothing of men that does not fall within the category of destiny. I had committed no crime even in my childhood, either in action, thought or speech, for which reason this great calamity might befall me. On the occasion of the Shayamvara, the assembled divine guardians of the worlds were neglected by me, for the sake of king Nala; and surely I think, it is through their potent interference, that I have been suffering from this separation.'

43—44. O foremost of kings! that fair complexioned Damayanti, devoted to her husband, uttering these words of grief, became greatly afflicted with sorrows, and looked pale, even as the autumnal moon herself. She then went away with the Brahmanas, conversant with the texts of the Vedas, who survived that terrible slaughter.

45. In the course of her going with haste, the maiden arrived in the evening at the great city of truthful Suvaha, the king of the Chedis.

46—48. When she entered that good city, half dressed, the citizens saw her terror-stricken, very weak and helpless, of loosened hairs, unbathed, and faring even as a mad woman. Through curiosity the boys of the city pursued her, while they saw her enter into the city of the king of the Chedis. Then the damsel, thus surrounded by the boys, came to the front of the palace.

49—50. From the palace the Queen-mother beheld her surrounded by a large number of persons; and asked her nurse to go and bring her before her Highness. The Queen-mother also saw her, vexed by the people, helpless, overpowered by sorrows, and seeking for protection; but the splendour of her beauty was such that it illumined the whole palace.

51—52. That beautiful and large-eyed lady, even as Sri herself, looked like a mad woman. Then, O king, the nurse, ordering

the crowd to disperse, took her into the palace, and, struck with amazement, enquired of Damayanti, saying: 'How do you, oppressed with sorrow, bear a graceful form.

53. Do you blaze like lightning in the midst of clouds? O! tell me who are you and to whom do you belong? Surely thy beauty is not human, although you are not decked in ornaments.

54. O you effulgent one like unto the celestials! although you are helpless, yet you are unmoved by these (outraging) persons?' Hearing these words of the nurse, the daughter of king Bhima spoke the (following) words to her,

55—63. 'Know that I am a woman, devoted to my husband; and a female-servant, belonging to a high caste. Know also that I stay wherever I like, and subsist on fruits and roots. I am lonely; and I stop when evening draws nigh. My lord possesses innumerable virtues; and he was ever devoted to me. I was also attached to that heroic one, following him in his course even as a shadow. It so happened that once he was engaged in the play at dice, at which he was defeated; and in consequence thereof he came alone into the wood. Beholding my heroic husband, wearing a single piece of cloth, maniac-like, and afflicted with grief, I also followed him into the forest with a view to console him. Once on a time, that warlike one, for some reason, oppressed with hunger, lost, in the woods, that single piece of cloth out of carelessness. Following him, naked, maniac-like and devoid of all his senses as he was, I, with a single piece of cloth on, could not sleep for several nights. Thus many days passed away when I fell asleep. He then tore off one-half of my garment, and forsook me there, although I had not done to him any harm. Hence it is that I fare about seeking my husband, and burn day and night in distress. Thus afflicted, I am unable to find out my lord, who is the darling of my heart, and whose splendour is like the filaments of the lotuses. I do not see my lord, who is the delight of my heart, my own presiding god, most beloved of me, and who again is like the celestials in appearance.'

64. The Queen-mother her-self addressed the daughter of Bhima, whose eyes were full of tears, bewailing in the above manner, and whose voice was choked up in sorrow,

65. O blessed lady! O gentle one! stay here with me. I am much pleased with you. My men will seek your husband in the woods.

66. It may so happen that he shall come here of himself in course of his roving about in the forest. O gentle one! do you live here now; and you shall get your husband back.'

67—68. Hearing these words of the Queen-mother, Damayanti spoke to her; 'O mother of heroes! I dare reside with thee, provided that I shall not have to eat the remnants of a dish, nor I shall have ever to speak with other men.

69. If any body shall solicit me (to be his wife), that person must be punished by you. Or should he solicit me repeatedly, that criminal person shall be punished with death. This is the vow that I have prearranged.

70. 'I will find out those Brahmanas, who will search for my husband. Should you arrange all this, I shall no doubt live with you.'

71. If it is otherwise, *to live* does not find place in my heart.' The Queen-mother said to her:

72—73. 'I will do all this. Very good is this your vow.' O monarch! the daughter of king Bhima was thus addressed by the Queen-mother. O Bharata! she called her daughter Sunanda, and spoke to her this: 'O Sunanda! know well that this maiden is a goddess, even as your Shairindhri (a high class maid-servant).

74. As she is of the same age with yourself, do you take the lady as your companion, and also play with her always without any apprehension in the mind.'

75. Thereupon Sunanda, having received Damayanti with the greatest delight, conducted her into her own apartments, attended by all her companions.

76. Damayanti was highly gratified with the respectful behaviour of her companion; and she lived there for some time, because all her desires were excellently satisfied.

Thus ends the sixty fifth chapter, on Damayanti's living in the house of the king of the Chedis, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVI.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashawa said:—

1. O king! king Nala, having forsaken Damayanti, beheld a great fire breaking out in that dreadful forest.

2. There in the midst of that great fire he heard the voice of some living object, which cried over and over again unto the righteous Nala, saying—*Come hither.*

3. Nala answered him, saying—*do not fear.* Thus saying, he entered into the conflagration, and saw there the king of the snakes lying in coils.

4. Thereupon the Naga (the king of the snakes), with folded hands and trembling with fear, addressed Nala. 'O king! know me that I am Naga (snake), Karkotaka by name.

5. O lord of men! the great sage, Narada, observing rigid austerity, was once deceived by me; and who, again, filled with rage, cursed me, saying;

6. Remain here like some immovable thing, untill king Nala leads you hence. And, indeed, where ver shall he take you, there shall you be released from my curse.'

7. It is owing to his curse that I am unable to move even a step farther. It behoves you, therefore, to release me; and then I will instruct you as regards your welfare.

8. I have not a peer amongst the snakes; I will be your companion. I am very light. So do you carry me in your hands, and speedily go."

9. Having thus addressed the king, the prince of the snakes assumed the size of the thumb. King Nala, having thus taken him up, repaired to a country, free from the conflagration.

10. Having approached an open ground, free from the fire, Nala was desirous of leaving him, whereupon the Naga (king of the snakes) again said to him :

11. " O king of the Nishadhas ! do you proceed counting your own steps. O mighty-armed warrior ! I will render great good to you."

12. Thereupon the king commenced counting his own steps; and at the tenth step he was bit. Having thus bitten him, the snake soon assumed a speedy change, viz., his original form.

13. Beholding the change of form, Nala became struck with astonishment. The ruler of the earth also beheld the snake to assume his real form.

14. Thereupon the snake, Karkotaka, consoling him, spoke to Nala : "I have wrought this change of your beauty for the reason that the people will not recognise you."

15. As I have done this, O Nala, the person, by whom have you been cast into great distress, will dwell within yourself, oppressed by my venom."

16. O foremost of the kings ! as long as the person will not leave thee, he shall have to miserably reside in yourself with the whole body filled with my poison.

17. O king of men ! from the person by whom, out of anger or hate, have you been cast into distress, I have saved you.

18. O best of kings ! O ruler of men ! (hithertofore) you shall have no fear either from the animals with fangs, or from your ememies, or the Brahmanas conversant with the texts of the Vedas; for I am most graceful to you.

19. O king ! you shall feel no uneasiness owing to my venom. O best of kings ! you shall ever gain victory in battles.

20—21. O monarch ! O the prince of the Nishadhas ! do you go from here this day to the city of Ayodhya before Rituparna, who is most skilled in the game at dice, calling yourself that you are the charioteer, Vahuka by name. That king will exchange his skill at dice for your knowledge in the management of horses.

22. That prosperous one, descended from the line of Ikshwaku, will be your friend. Then shall you obtain skilfulness at dice, and meet your prosperity.

23. I tell you the truth that you shall find your wife, son and daughter, and also obtain your kingdom back, and so be not filled with grief.

24. O king of men ! when shall you desire to witness your own form, call me back to your mind; and put on these pieces of cloth.

25. Wearing these pieces of cloth, you shall recover your proper form. Having said this, the king of the snakes then gave to him (Nala) two pieces of cloth of superior worth."

26. O descendant of Kuru ! O king ! having thus advised Nala, and given to him the celestial garment, the monarch of the snakes disappeared then and there.

Thus ends the sixty sixth chapter, the discourse between king Nala and Korkotoka, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVII

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said :—

1. After the disappearance of the Naga, Nala, the prince of the Nishadhas, repaired to the city of Rituparna on the tenth day.

2. He approached the king with these words: "I am Vahuka, skilled in the management of horses. I have not a peer in this earth.

3. I may be referred to on the matters of pecuniary difficulty, as well as on those of skill. I know the art of cooking, in which I am unsurpassed by others.

4. O Rituparna, I will take care to bring under operation all the arts, that rest in the world, and also other matters difficult of accomplishment. Therefore, do you maintain me."

Rituparna said:—

5. O Vahuka! stay with me! All hail unto you! Shall you perform all this. Always my mind particularly turns to this, viz., to be driven very fast.

6. Do you adopt some such means that my horses may become very fast. Be then the superintendent of my stables, on a salary of ten thousand coins.

7. Varshneya and Jivala shall always be guided by you; and in whose company shall you pass your days in joy. O Vahuka! do you, therefore, stay with me.

Vrihadashwa said:—

8. Having been thus addressed, Nala, thus received, lived there in the city of Rituparna in company with Varshneya and Jivala.

9. That king continued to live there in anxiety for the daughter of the king of the Vidharvas; and every evening he repeated a verse which runs thus:

10. Where does lie that glorious one, oppressed with hunger and thirst, and fatigued with toil; and always meditating upon that miserable one, to whom does she now attach herself?"

11. Jivala asked the king, while he was muttering the above verse in the night, saying: 'O Vahuka! I desire to learn about the person, for whom do you mourn every day.

12—13 O you blessed with longivity! whose is that lady, for whom do you lament every day?" Thus spoken, king Nala answered him, saying: 'There was a wretch, who had lost all his senses. He had a spouse known to many. He was false in his promises (to her). For a certain cause he was separated from her.

14. Being thus separated (from her), that wicked person roved about. He was repressed with sorrow; and, burning with grief, he never slept either by day or night.

15—16. Remembering her during the night, he sings the above verse. Then having wandered over the whole world, and at last coming to a place where he, undeserving of the calamity that has overtaken him, resides always remembering his wife. Having fallen into distress,' the person was followed by his wife into the forest.

17—18. Forsaken by that man of little virtue, the lady, afflicted with sorrow, hardly lives. That solitary girl, having no knowledge of the forest paths, saves her life with difficulty, as she, fatigued with hunger and thirst, is quite unfit to wander about in that dreadful and dense forest, always haunted by fierce animals.

19. O friend! having left her (in that dreadful forest, the stupid king of the Nishadhas of little fortune thus remembered Damayanti, while he was living an unknown life in the house of that king.'

Thus ends the sixty seventh chapter, Nala's lamentations, in the Nalopakhyana of the Vana Parva.

CHAPTER LXVIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. When Nala, deprived of his kingdom, turned himself to a servant with his wife, then king Bhima sent away Barhmanas, with the object of seeing Nala.

2. Bhima, having given immense wealth to the Brahmanas, asked them to go in quest of Nala and his daughter, Damayanti.

3—6. "To him, who will perform this deed, *viz.*, learning the place whereat the king of the Nishadhas does live now, or bringing him hither with his wife, will I give a thousand kine, fields, and a village like a city. Should he fail to bring hither Nala as well as Damayanti, his very knowledge of them would be rewarded by my giving him wealth in the shape of a ten thousand kine." Having been thus addressed, the Brahmanas went out in all directions, searching for Nala and Damayanti in the various cities and provinces. But they could not see Nala, or the daughter of Bhima anywhere.

7—9. While at last a Brahmana, Sudeva by name, was searching in the city of the king of the Chedis, he saw the daughter of the king of the Vidharvas, seated with Sunanda, in the house of that

monarch, who at the time was repeating his prayers. She was faintly seen, on account of the great luminosity of her extraordinary beauty. Even as her splendour was like the blazing of a fire enveloped by smokes. Thus beholding that lady, with large eyes, colorless, and weak, he, after arguing from various reasons, decided her to be the daughter of Bhima.

Sudeva said:—

10. As I saw the lady beforehand, she seems to be the self-same in appearance at present. This day I think myself blessed by the very sight of her, who is like Sree herself, delighting all the worlds.

11—14. Also, the lady is like the full moon in splendour. She looks ever youthful, possessing a handsome breast; and dispelling darkness from all the directions by virtue of her effulgence. She again looks even as Kama's Rati herself, having eyes as large as the handsome lotus-leaves. She is the delight of all the worlds like the rays of the full moon. Separated on account of her adverse fortune from that Vidharva lake, she looks like the transplanted lotus-stalk, besmeared with mire. Or also, she looks like the night of the full moon, when that nocturnal god is swallowed up by Rahu. Repressed by sorrow for her husband, she looks slender like the river with all its current dried up.

15. She looks (in her present condition) like a ravaged lake, with the leaves of its lotuses crushed by the trunks of elephants, and with its birds all flying away from fear.

16. Possessed of slender constitution and handsome limbs, and fit to dwell in a jwelled palace, she looks like a transplanted lotus-stalk burnt by the rays of the sun.

17. Endued with beauty and liberality, and undecked in ornaments, although befitting them, she looks like the crescent of the moon, newly appearing in heaven and enveloped with the dark clouds.

18. Deprived of all the delightful objects of enjoyments, and separated from friends and relatives, she lives a miserable life, cherishing the hope of beholding her husband again.

19. The best ornament of a woman, who is without the ornaments, is (the accompaniment of) her husband. Destitute of such an ornament (as the husband), she does not shine, although she is beautiful.

20. Nala performs a very arduous task by holding his life without his dear wife, and also without succumbing to sorrow.

21. My heart aches to behold that maiden, possessing black hairs and eyes as large as the lotus leaves, and afflicted with sorrow, although she is most deserving of prosperity.

22. When, after sometime, the auspicious lady will surely have bridged over this ocean of woe, then she, devoted to her husband as ever, will, in company with her lord, look like Rohini in company with the Moon.

23. Certainly the king of the Nishadhas will obtain great delight by regaining his wife, even as the monarch, deprived of his kingdom, does by recovering his lost territories.

24. The king of the Nishadhas deserves the daughter of Vidharva, who is like Nala in disposition, age and birth; as also the daughter of Vidharva with black eyes is quite becoming to him.

25. It is my duty to console the wife of that immensely powerful one who is gifted with prowers and goodness, as she is most anxious for beholding her lord.

26. I will (rather *must*) comfort the lady the splendour of whose face is like that of the full moon; and who is oppressed with such an woe that she had never experienced before; and also who is ever in fervid devotion for her husband.

Vrihadashwa said:—

27. Thereupon the Brahmana, Sudeva by name, having recognised the daughter of Bhima by observing the various circumstances and signs of hers, advanced to her and addressed her thus:

Sudeva continued:—

28. O the daughter of Vidharva! I am Sudeva, the intimate friend of your brother. Enjoined by king Bhima, I have come here searching for yourself.

29. O princess! your father is at peace, as also your mother and brothers. Those, your son and daughter, are enjoying length of days, and living in peace.

30. Your friends and relatives, though living, are like the dead on your account; and hundreds of Brahmanas are wandering about over the whole world in quest of you.

Vrihadashwa said:—

31. O Yudhisthira! Damayanti came to recognise Sudeva; and then asked him about all her friends and relatives in succession.

32. O king! crushed with misery as she was, the daughter of the king of the

Vidharvas began to lament most bitterly at the unexpected sight of that best of the Brahmanas, Sudeva, who is the friend of her brother.

33—34. Thereupon, O Bharata! Sunanda, seeing her (Damayanti) conversing in private with a Brahmana and weeping most bitterly, was hard pressed with sorrow, and informed her mother, saying: 'Sairindhri is most bitterly lamenting. Know this, if should you like.'

35. Thereafter the mother of the king of the Nishadhas, having left the inner apartments of the palace, repaired to the place where that lady (Damayanti) was waiting with the Brahmana.

36—37. O the ruler of the earth! the queen-mother summoned Sudeva before her, and asked him, saying: 'whose wife is this lady? and whose daughter? and how this damsel, possessing handsome eyes has been separated from her husband as well as her relatives? O Brahmana! how have you come to know her, falling in this great distress?

38. I desire to hear from you all about her in detail. Do you surely relate to me, as I am asking of that lady of celestial splendour."

39. O monarch! Sudeva, the foremost of the Brahmanas, thus addressed by the Queen-mother, sat at his ease, and began to relate the true account of Damayanti.

Thus ends the sixty eighth chapter, the parley between Damayanti and Sudeva, in the Nalopakhyana of the Vana Parva.

CHAPTER LXIX.

(NALOPAKHYANA PARVA)

—Continued.

Sudeva said:—

1. There is a virtuous and illustrious king of the Vidharvas, named Bhima, whose daughter is this blessed lady, known by the name of Damayanti.

2. Also there is the king of the Nishadhas, named Nala, who is the son of Virasena. This blessed damsel is the daughter of that virtuous and intelligent monarch.

3. That ruler of the earth was defeated at dice by his brother; and, thereby deprived of his kingdom, went away with Damayanti without the knowledge of any body.

4. We (the Brahmanas) are roving over the whole world for the sake of Damayanti, which lady is at last discovered in the palace of your son.

5.—6 There exists no woman like her in beauty. This maiden of unchanging youth has a beautiful mark, from her birth, resembling a lotus. This freckle was seen by me; but now it has disappeared, owing to its being soiled with dust, even as the moon seems to vanish when covered over with clouds.

7. That mark of prosperity and wealth, made and given to her by God, is now faintly seen, even as the crescent of the new moon does faintly shine, in the evening of the first day.

8. Although her body is soiled with dust, yet her beauty has not suffered. And again her person, though not washed, is conspicuous and shines like gold.

9. This celestial lady was ascertained by me by my identifying her form as well as that mark (between the eye-brows), even as fire though hid (in ashes) is ascertained by its heat.

10. O monarch! Sunanda, having heard the words of Sudeva, cleaned the dust that soiled the freckle (between the eye-brows of Damayanti).

11. The mole of Damayanti, having been cleared of the bad dust, became conspicuous like the moon, which appears in the sky when the clouds are dispersed.

12. O Bharata! seeing that mark, Sunanda as well as the mother of the king, wept; and, embracing her, stood there for some time.

13. Shedding tears and in a low voice, the Queen-mother said: 'Known by this thy mole, thou art the daughter of my sister.

14. O handsome looking one! myself and your mother are the daughters of that illustrious king, Sudaman, who is the ruler of the Dasharnas.

15. She was given to king Bhima, and myself was given to Virabahu. I saw you were born at our father's palace in the country of the Dasharnas.

16. O beauteous lady! as is your father's house, so is mine, to you. O Damayanti! my wealth is to you, even as your own.'

17. O monarch! thereupon Damayanti, having bowed down unto her with a delightful heart, addressed her mother's sister, saying:—

18. "Although I stayed here unrecognised, still I lived with you happily, and supplied with all the objects of my desire, and ever protected by you.

19. Undoubtedly I shall have a happier abode than this. Therefore, O mother,

grant permission unto me, who am ever living in exile.

20. My children, the son and daughter, were led to my father's palace, where they are living now, hard pressed with sorrow on account of their separation from their father and mother.

21. Should you wish to do me some good, order at once a vehicle; for I am desirous to go to the country of the Vidharvas."

22—23. Thereupon, O monarch, saying, "So be it," the sister of Damayanti's mother, the queen-mother highly satisfied and with the permission of her son, sent away Damayanti in a beautiful vehicle conveyed by men, and guarded by a strong force, as also the lady, O the foremost of the descendants of Bharata, was provided with tasteful food, and drink, and valuable dresses.

24. Then the lady immediately went away to the country of the Vidharvas, where all her friends and relatives, satisfied with her arrival, offered praises to her.

25—26. O king, beholding that her relatives, her son and daughter, father and mother, and all her companions were at peace, the goddess-like and all-glorious Damayanti worshipped the gods and the Brahmanas in the best way.

27. The king, beholding his daughter, became gratified, and presented to Sudeva a thousand kine, immense fortune and a village.

28. O monarch! the handsome lady having spent there the whole night at her father's palace, and taken perfect rest, addressed her mother thus:

Damayanti said :—

29. O mother! shoud you desire me to live, I tell the truth, take care to bring here that hero among men, *viz*, Nala.

30. Thus addressed by Damayanti, the goddess-like queen became greatly afflicted with grief, and was suffused with tears, and spoke nothing to her in reply.

31. Thereupon all the inmates of the king's harem uttered the exclamations of 'Oh'! and 'Alas'! at this dangerous situation of Damayanti, and also wept most bitterly.

32. Then the queen spoke to the illustrious king, Bhima, thus: 'Your daughter, Damayanti, is lamenting, for her husband.

33. O monarch! unblushed with shame, Damayanti herself said that my men should try to find out the whereabouts of that virtuous king (Nala).

34. Thus urged by the queen, the king sent out the dependant Brahmanas in all directions; and enjoined them to strive to find out the whereabouts of king Nala.

35. Thereupon, at the injunction of the the king of the Vidharvas, all the Brahmanas approached Damayanti, and told her that they were going away (for searching Nala).

36. Then the daughter of Bhima asked them to repeat, in all countries and before all crowds of men, these words.

37. 'O gambler, O beloved one, did you tear off a half of my cloth, and flee away forsaking your dear and devoted wife sleeping in the forest?

38. 'Indeed, in obedience to your command that lady,—covered in half a piece of cloth, and greatly burning with woe,—is ever expecting you.

39. 'O monarch, O mighty one, do you answer; and do you show favour to her, who is ever weeping on account of that woe.'

40. Do you cry, saying this and the like, *viz.*, fire (here compared with grief of Damayanti), led by the wind (compared with time), consumes the forest (compared with the body of Damayanti); and then the lord will pity me.

41. Further do you cry, saying: 'The wife is always to be maintained, and protected by the husband. You are righteous, and honest as well. Why, therefore, these virtues of yours are being neglected by you.

42. You are well reputed, wise, respectable, and always kind. But why now have you become unkind; and that is perhaps for the reason of my adverse fortune.

43. O foremost of men, O the most excellent of persons, be you kind to me. For I have heard from you, that kindness is the chief virtue."

44. If anybody answer you, as you would speak in this way, that man should be known by you in every way; and also it should be learnt *what is he, and where does he live.*

45. O excellent of the regenerate ones! do you convey to me the words of that man who, hearing these words of yours, will answer you.

46. Do you take care that no body should know that these words are uttered by you at *my* behest; neither do you do such to return to me.

47. You should know whether the man is rich, or poor, or powerless; and know also his desires.

48. O king, thus advised, the Brahmanas departed in all directions in order to search for Nala, who had fallen into such great calamity.

49. O monarch, the regenerate ones wandered in the cities, kingdoms, villages, the dwellings of the cowherds, and the retreats of the sages in search of king Nala.

50. O ruler of the earth, all the Brahmanas repeated the words, wherever they wandered, which Damayanti had enjoined them to do.

Thus ends the sixty ninth chapter, searching for Nala, in the Nalopakhyana of the Vana Parva.

CHAPTER LXX.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said :—

1. After a very long time, a Brahmana, Parnada by name, came back to the city of the king of the Vidharbhas, and spoke to the daughter of king Bhima these words :

2. "O Damavanti, searching Nala, the king of the Nishadhas, at last I went to the city of Ayodhya, and presented myself to Vangasuri.

3. O fair-complexioned one, O best of women, I recited the very words of yours before that illustrious Rituparna.

4. Hearing these words, which I had repeatedly uttered to them, neither king Rituparna, nor any one of his courtiers, said anything in reply.

5. When I was dismissed by the king, some person in the service of Rituparna, Vahuka by name, told me in private.

6. That Vahuka is the charioteer of that foremost of monarchs. He is also possessed of extraordinary appearance and short arms ; and is skilled in driving with speed, and also in cooking sweet food.

7. Sighing heavily and frequently, and weeping incessantly, he asked about my welfare ; and then addressed me with these words :

8. 'Although fallen into great calamity, the chaste women guard themselves by their own efforts ; and thus undoubtedly obtain heaven (heavenly blessings).

9. Again, chaste women, even if they be forsaken by their husbands, do never become angry (with them); rather they hold their lives shielded by virtuous behaviours.

10. She should not be angry, forsaken as she was by a person, who himself was foolish, overtaken by distress, and also destitute of all happiness.

11. It behoves the lady of unchanging youth not to be angry with a person, who was deprived of his cloth by a bird while trying for sustenance (in the forest) ; and also who was burning with woe.

12. Also, it behoves the lady, treated fairly or unfairly, not to be angry with her husband, seeing him in that miserable condition, in which he was deprived of both wealth and kingdom, and oppressed with hunger, and overwhelmed with distress.'

13. Hearing these words of his, I instantly came here. Do you, therefore, inform the king all about these words, which you have heard."

14. O monarch, hearing these words of Parnada, Damayanti, with her eyes filled with tears, repaired to her mother and said to her these words :

15. "O mother, let not king Bhima, by any means, know my object. I like to employ that foremost of the Brahmanas, Sudeva, in your presence.

16. Should you desire my welfare, do you act in such a manner that king Bhima will not come to know this purpose of mine.

17. Let Sudeva go at once, with the performance of the same auspicious ceremonies, by the doing of which I was brought to my relatives instantly by him.

18—19. O mother, let him go hence to the city of Ayodhya in order to bring Nala here." Thereupon the beauteous lady, the daughter of the king of the Vidharbhas, worshipped, with the bestowal of immense riches, the foremost of the regenerate ones, who has now taken perfect rest. And she said to him :—"O Brahmana, I will, again, give you much wealth at the arrival of Nala here.

20. O foremost of the regenerate ones, indeed you have done much for me, which none else will do ; and for this reason only that I will soon regain my husband."

21. Thus addressed by her, that high-souled Brahmana solaced Damayanti by the expression of auspicious benedictions ; and then he returned home, thinking himself successful in his endeavours.

22. Thereupon, O Yudhisthira, Damayanti summoned Sudeva ; and overwhelmed with grief and calamity, she addressed him in the presence of her mother thus :

23. "O Sudeva, like a bird which falls straight, do you at once depart to the city

of Ayodhya, and tell king Rituparna, who dwells in it, these words:

24. 'Damayanti, the daughter of king Bhima, will again hold the Swayamvara, to which all the kings and princes are rushing from all directions.

25. Calculating the time, this will be held to-morrow. So, if possible, O chastiser of foes, go at once.

26. At the next sun-rise she will accept a second husband; as it is not known whether heroic Nala is still living, or otherwise.'

27. O monarch, thus addressed by her, the Brahmana, Sudeva by name, started at once. He spoke to king Rituparna what he was ordered by her to do.

Thus ends the seventieth chapter, the declaration of Damayanti's second Swayamvara, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXI.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. Hearing these words of Sudeva, king Rituparna comforted Vahuka with sweet speeches, and addressed him thus:

2. "O Vahuka, O you who are well-versed in the knowledge of horses, if you are willing, I desire to go, in course of a day, to the country of the Vidharbhas, where will be held the Swayamvara of Damayanti."

3. O descendant of Kunti, thus addressed by that king, Nala had his mind bursting with grief, and that lofty-minded one also burned with sorrow.

4. He thought: "It may be that Damayanti, afflicted by sorrow, does this; or, perhaps, by doing this, she has conceived a great policy for my sake.

5. That virtuous lady, the daughter of the king of the Vidharbhas, is willing to do this, is, indeed, very cruel; and that is for the reason of my deceiving her, who am an insignificant, sinful and senseless one.

6. In this world, the nature of women is very subtle. My fault is also very great. She works out this end; for she no longer entertains any love for me, on account of my long separation from her.

7. The lady, possessing slender waist, oppressed as she is by sorrow for me, will, as a matter of fact, not be able to do this; especially because she has got children (by me).

8. I will go there and know for certain whether there is any truth in this; or the fact is unreal. I will surely fulfill the desire of Rituparna; for in doing this I will serve my own purpose."

9. Having thus settled his mind, Vahuka, whose mind was filled with sorrow, folded his hands, and said these words to king Rituparna:

10. "O best of kings, O foremost of men, O monarch, I am determined at your command to go to the city of Ayodhya in course of a single day."

11. O king, thereupon Vahuka went, at the behest of the royal son of Vangasura, to the stables; and there he examined the horses.

12—14. Vahuka, having been repeatedly asked by Rituparna, examined the horses, and balanced in his mind over and over again. Then, at last, he selected such horses that were very lean but able; and also that are capable of bearing hardships of a long journey, and endued with strength and energy; well bred and gentle, and unmarked by inauspicious marks; possessed of broad nostrils and swelling cheeks. These horses were also faultless as regards 'the ten hairy curls', and born in (the country called) Sindhu, and swift as the wind. The king, seeing these steeds, became a little angry, and said:

15. "What do you want to do? You should not jest with me. How these weak and breathless steeds will carry us? How this long way we would travel with the help of these horses?"

Vahuka said:—

16—17. These horses, respectively bearing one curl on the forehead, two on the temples, four on the sides, four on the breast, and one on the back, will, withtout doubt, reach the country of the Vidharbhas. But, O monarch, should you like others, tell me and I will yoke them for you.

Retuparna said:—

18. O Vahuka, you are well conversant with the knowledge and guiding of horses. Soon yoke those that you think fit.

19. Thereupon clever and skillful Nala yoked to the car high-bred, gentle, and swift steeds.

20. Then the monarch most speedily mounted the car, to which such horses had been yoked. But these best of horses fell down upon the ground on their knees.

21. O monarch, thereupon that most auspicious and best of men, king Nala,

comforted the horses, that were endued with strength and energy.

22. Nala, then raising the steeds by the reins and making Varshneya, the charioteer, sit on the car, commanded great speed and set out.

23. Thereafter those foremost of horses, having been conducted by Vahuka according to the rules, rose to the sky and confounded the occupant of the car.

24. The blessed king of Ayodhya, having seen these horses carrying him with the speed of winds, was struck with great astonishment.

25. Vershneya, hearing the sound of the car (of its wheels) and witnessing the management of the horses, was set to thinking on the knowledge of Vahuka in the science of steeds.

26. He said, "Was he not Matali, the charioteer of the king of the gods? That auspicious mark is seen in heroic Vahuka.

27. Is he not Salihotra, who is conversant with the knowledge of horses? Or Salihotra has taken this beautiful human form?"

28. He continued to think, "That he might be king Nala, the reducer of hostile cities, who has come here.

29. Or it might be that Vahuka knew the science with which Nala was conversant; for Nala's knowledge seemed to be identical with that of Vahuka.

30. Again, both Nala and Vahuka seem to be of the same age. This person may not be identical with Nala of great energy; but he must be somebody of equal knowledge.

31. Sometimes, indeed, great men rove over this world in disguise either ordained by mishap or in obedience to the dictates of the *Shastras*.

32. There should be no change of my opinion on account of his ugly appearance; rather my opinion is that this one has undergone some change in the body.

33. This one is of the same age with him but there is some difference in the form. Again, is Vahuka gifted with all the accomplishments? Therefore I think he is Nala."

34. O the foremost of kings, having deliberated upon this over and over again, Varshneya, the charioteer of virtuous Nala, went on thinking in his mind.

35. Along with his charioteer, Varshneya, the excellent king Rituparna, highly delighted, was absorbed in the thought, regarding Vahuka's knowledge in the management of horses.

36. Also he was greatly delighted to behold the attentiveness and zeal of Vahuka, as also his manner of holding the reins, and his skill in it.

Thus ends the seventy first chapter, the departure of Rituparna for the Vidharbhas, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXII.

(NALOPAKHAYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. As the bird courses through the sky, so he (king Nala) speedily crossed the rivers, mountains, woods and lakes.

2. While the car was thus coursing, the conqueror of hostile towns, the king Vangasura, saw his sheet drop down upon the ground.

3. When the garment had thus dropped down, then the lofty-minded king instantly expressed to Nala his desire to recover it.

4. O thou of profound intelligence, do you restrain these horses of great swiftness, until Varshneya bring me back my upper garment here.

5. Thereupon Nala said to him in reply, "Thy garment had dropped down far away; that is, we had advanced about eight miles from that place. It is, therefore, impossible to recover it."

6. O monarch, having been thus addressed by Nala, the royal son of Vangasura came near a tree, called *Vibhitaka* with fruits, in the wood.

7. Beholding the tree, the king instantly said to Vahuka: "O charioteer, do you also see my great power of calculation.

8. All men do not know all things; in fact, there is none, who is acquainted with all the branches of knowledge. In one person, the knowledge in its entirety, is not centred.

9—11. O Vahuka, the leaves and fruits that have fallen from the tree (respectively) exceed the leaves and fruits, that are on the tree itself, by one hundred and one. O Vahuka, these two branches of the tree contain five millions of leaves. Examine the two branches and all their boughs, and their fruits will number two thousand and ninety-five."

12. Thereupon Vahuka stopped the car and addressed the king: "O monarch, O the chastiser of foes, you are saying to me what is beyond my power of perception.

13. O king, I will make this matter perceptible (by my senses) by cutting down the tree *Vibhitaka*; and when I will really count, there nothing will remain to be supposed.

14. O foremost of kings, I will hew down the tree *Vibhetaka* in your presence. I do not know whether what you say will really come to pass or not.

15. O ruler of men, I will number the fruits of the tree, whilst you will see it. Let Varshneya pull up the reins of the horses for a moment."

16. The monarch asked the charioteer not to lose any time. But Vahuka, with great humility, answered him, saying:

17. "Do you wait for a moment; or, if you are in a hurry, go then with Varshneya, as your charioteer. The way goes smooth and straight."

18. O descendant of the Kuru race, king Rituparna, having comforted Vahuka, addressed him, saying: "O Vahuka, there is none else in this world, who is like you, as a charioteer.

19. O you versed in the equestrian science, I desire to go to the country of the Vidharbhas with your assistance. May I obtain your protection. It is necessary for you not to cause any obstacle.

20. O Vahuka, I shall fulfill your desire, (that is, whatever you will tell me) if you take me to-day to the country of the Vidharbhas and make me see the sun-rise."

21. Thereupon Vahuka answered him, saying: "Having counted the (leaves and fruits of) *Vibhitaka* tree. I shall go to the country of the Vidharbhas. Act up to my words."

22—23. Surely the king most unwillingly said to him *count*. (He also said), "O unblamable one, O you versed in the knowledge of horses, having counted (the leaves and fruits of) one portion of this branch, you will be satisfied of the truth of my affirmation." He (Nala) then dismounted from the car with all haste, and cut down the tree.

24. Then again he numbered all the fruits; and found out the truth of what the king had said; and, thus struck with astonishment, he addressed the monarch, saying:

25. "O king, this is most wonderful. I found your high proficiency (in calculation). O monarch, I desire to be informed of your art, by (virtue of) which you have known all this."

26. Thereupon the prince, as he was most desirous to go speedily, said to him this: "Do you know that I am conversant with the play at dice, and versed in calculation as well."

27. Then Vahuka said to him: "O foremost of men, do you impart this art to me, and take from me my knowledge, regarding the management of horses."

28. Thereupon king Rituparna, for the reason of the great importance of his business, and also for his extreme desire to acquire the knowledge of horses, agreed to what Vahuka had said.

29. "As you have asked, do you take from me my great skill at dice. O Vahuka, let my knowledge of horses remain with you in trust. Thus saying, king Rituparna gave Nala his knowledge of the play at dice.

30. When he (Nala) thus acquired the knowledge of this art of playing at dice Kali came out of his body; whilst he continued to vomit from his mouth the most virulent poison of Karkotaka.

31. Then that fire of curse (by Damayanti), by which Kali had greatly been afflicted, also came out of his body. In fact, the king, like one of unregenerate soul, had long remained repressed by him (Kali).

32. Thereupon Kali, with his soul freed from the poison, assumed his own form. Then Nala, the prince of the Nishadhas, became angry, and was intent upon cursing him.

83. Kali became frightened; and, trembling with fear, folded his hands; and said to him this: "O king, restrain your anger; and, in return, I will impart you great fame.

34. The mother of Indrasena cursed me in wrath long ago, that is, at the time when she had been left by you. From that time forward I have greatly been oppressed (by that curse).

35. O foremost of kings, O unconquered one, burning day and night in the poison of the prince of the snakes, I most miserably resided within you.

36—37. I place myself under your protection. Do you listen to these my words. Should you not curse me, who am seeking your protection, and greatly terrified by you, then the men of this world, attentively repeating your story, will never have any fear on my account." Having been thus said, king Nala suppressed his own wrath.

38. Thereupon Kali became terrified, and instantly entered into the tree *Vibhitaka*. Whilst Kali, thus conversing with the king of the Nishadhas, was invisible to others,

39—40. Thenceforth the king became freed from all afflictions; and, having numbered the fruits of the tree, he was filled with great joy, and was endued with great energy. Then the mighty one mounted on the car; and, urging the swift steeds, proceeded onwards.

41—42. Having been possessed by Kali, the *Vibhitaka* tree grew worthless. Highly satisfied at the very core of his heart, Nala urged the excellent horses which, like the birds, mounted again and again into the air. Thus the glorious monarch proceeded in the direction of the country of the Vidharbhas.

43. When Nala went a long way off, Kali too returned home. Thus prince Nala, having been left by Kali, became delivered from all afflictions. But, O monarch, that ruler of the earth did not regain his native form.

Thus ends the seventy second chapter, Nala's delivery from Kali, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIII.

(NALOPAKHYANA PARVA)—

Continued.

Vrihadashwa said:—

1. Thereupon king Rituparna of undaunted courage had, in the evening, arrived at the city of the Vidharvas. The people then brought to prince Bhima the intelligence of his arrival.

2. The king (of Ayodhya), at the request of Bhima, entered the city of Kundina, filling all the directions (the points of the horizon) with the rattle of his car.

3. Thereupon the horses of Nala, that were there, heard the rattle of his car; and, having heard it, they felt great pleasure, which they had really done before in the presence of Nala himself.

4. Damayanti also heard the rattle of Nala's car, which was like the sound of the deeply rumbling clouds during the rains.

5. She was struck with great astonishment to hear that sound. The daughter of king Bhima, the horses of Nala as well, supposed that clattering sound to be like one, which they heard in the days gone by, whilst Nala himself urged his own horses.

6 The peacocks of the palace, the elephants in the stables, and also the horses, all heard the rattle of the car of that monarch (Ritupurna).

7. O king, hearing the clattering sound of the car, the elephants as well as the peacocks, began to cry aloud with their faces in that direction; and they became very glad, even as they heard the rumbling of the clouds themselves.

Damayanti said:—

8. As the rattle of this car fills the entire earth, and highly delights my heart, it must be king Nala, who comes from that direction.

9. If I do not see Nala, that hero of innumerable virtues, and whose face is like the moon, surely I will die.

10. If I am not to enter within the arms of that hero, and not to feel the pleasurable touch of his embrace, I will doubtlessly cease to exist.

11. If the king of the Nishadhas do not come to me with his voice as deep as the rumbling of the clouds, to-day I will surely enter into the fire of golden brilliance.

12. If that foremost of kings, of prowess like that of a lion, and of courage like that of a furious elephant, do not come to me, there will be no doubt that I will die.

13. I do not remember a little untruth in him; neither I remember any injury committed by him to others; nor he ever told a lie even in jest.

14. My Naishadha is illustrious, forgiving, warlike, and liberal. He is superior to other monarchs; and he never behaves with low persons regarding private matters; and he is like an eunuch respecting other women than myself.

15. Remembering his virtues day and night, my mind is always directed towards him; and my heart is about to burst in grief on account of the absence of that beloved one.

Vrihadashwa said:—

16. O descendant of the Bharata race, thus lamenting, the lady, as if senseless, mounted the (terrace of the) large palace with the desire of seeing that righteous king.

17. From the central portion of the mansion she saw on the car king Rituparna, with Varshneya and Vahuka.

18. Thereupon Varshneya, as well as Vahuka, alighted from that excellent car; and then loosened the steeds; and at last kept the car apart.

19. Having alighted from the car, king Rituparna appeared before that excellent monarch, Bhima, of terrible prowess.

20. Thereupon king Bhima received him with respectful offerings. Thus the best of the kings, Rituparna, was highly honored by that monarch.

21—22. Whilst residing in that beautiful city of Kundina, that ruler of the earth saw nothing (no signs of the Swayamvara) there, although he looked about all again and again. Then, at last, the lord of the Vidharbhas presented himself before that monarch, and welcomed him. O descendant of the Bharata race, Bhima asked him on what business he was pleased to come there; for, in the absence of a proper occasion, an illustrious personage can not be had.

23—24. In fact Bhima did not know that he (Rituparna) had come to win the hands of his daughter. The intelligent king Rituparna, possessed of unbaffled power, beheld that there was neither a king nor a prince; nor he saw any gathering of Brahmanas; nor he heard any talk regarding the Swayamvara.

25. Thereupon the ruler of Koshala meditated in his mind, and after a while addressed him, saying, "I have come here to pay you homage?"

26. Struck with amazement, king Bhima reflected on the cause of Rituparna's visit, who had travelled more than a hundred *Yojanas*.

27. Bhima supposed, "That simply to pay him respects was not the reason of his coming there, after having passed over so many monarchs, and crossed over countless villages.

28. He attributes his arrival to a very slight cause. Be what it may. I will find out the reason in the future time." Thus thinking, Bhima did not dismiss the monarch at once; rather he honored him.

29—31. He also said to him again and again, "Do you take rest, as you are very weary." Thus regarded by the pleased monarch, the ruler of the earth (Rituparna) was highly satisfied at the mind; and, with the gladness of his heart, repaired to his appointed quarters, accompanied by the servants of the royal household. O king, after king Rituparna had gone away with Varshneya, Vahuka caught hold of the car, and took it to the stables. He then unyoked the horses, and looked after them according to the rules.

32—33. Thereafter Vahuka comforted the horses, and seated himself on a side of the car; whilst Damayanti, the daughter of the king of the Vidharbhas, afflicted with grief, saw prince Vangasura, and Varshneya, the son of the charioteer, as also Vahuka in that posture; and she continued to meditate upon, "Of whose car was the rattle?

34. This loud sound is like that of Nala's car. But I do not find that prince of the Nishadhas. It is surely then that this art (of driving) was learnt by Varshneya.

35. It is for this reason that the clattering sound of the car has been as loud as that of Nala. Or it may be, that king Rituparna is equal to Nala (in driving). Hence this rattle appears to be like that of the king of the Nishadhas."

36. O lord of the earth, thus meditating, blessed Damayanti sent a female messenger in search of the king of the Nishadhas.

Thus ends the seventy third chapter, Rituparna's entering the city of Bhima, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIV.

(NALOPAKHYANA PARVA)—*Continued.*

Damayanti said:—

1. O Keshini, do you go; and know who that charioteer is, siting down on a side of the car, most unsightly and with short arms.

2. O gentle one, O blameless one, approaching him, and becoming careful, do you ask his welfare; and do you enquire all the particulars about this person.

3. I am greatly afraid, lest this person be king Nala himself. For so great is the satisfaction of my mind, as also the easiness of my heart regarding this matter.

4. O one of beautiful waist, O unblamable one, after you have finished your enquiry, tell him the words of Parnada, and understand his reply to them.

Vrihadashwa said:—

5. Thereupon the female messenger carefully approached Vahuka, and addressed him, while blessed Damayanti looked from her palace what would come to pass.

Keshini said:—

6. O best of men, O excellent of persons, you are welcome! I wish you prosperity! Now listen to the words of Damayanti with attention.

7. When did you start? What did you come here for? Tell me all the particulars; for the daughter of the king of the Vidharbhas wishes to hear all about these.

Vahuka said:—

8. The high-souled monarch of Koshala had learnt from a Brahmana that there would be held a second Swayamvara of Damayanti.

9. Hearing this, the monarch, and myself as his charioteer, set out with excellent steeds, that are capble of travelling one hundred *Yojanas*, and that are as fleet as the wind itself.

Keshini said:—

10. Whence is the third among you come? And, again, whose (son) is he? Whose (son) are you, and how has this work been performed by you?

Vahuka said:—

11. Indeed, he is the charioteer of righteous Nala; and is known by the name of Varshneya. O blessed one, after Nala had been deprived of his kingdom, he came to the royal son of Vangasura.

12. I am, too, well versed in the management of horses; and hence I have been appointed as a charioteer. King Rituparna himself appointed me to be his charioteer as well as his cook.

Keshini said:—

13. O Vahuka, Varshneya perhaps knows where has king Nala gone. He also may have told you about him.

Vahuka said:—

14. Having brought here the children of Nala, of golden deeds, he (Varshneya) then repaired to wherever he wished. Indeed, he does not know where the king of the Nishadhas is.

15. O glorious one, no other person knows the whereabouts of king Nala; for a king (in distress) roves about in the world unawares, and with an unsightly appearance.

16. Nala's self only knows Nala; and she also knows him, who is his second self. Indeed, Nala never shows his own marks anywhere.

Keshini said:—

17. The Brahmana, who had first gone to the city of Ayodhya, uttered again and again these expressions, suitable to the lips of a female:

18. "O gambler, O dear one, where have you gone, tearing off half my garment and forsaking me, your devoted and beloved wife, asleep in the forest.

19. Indeed, she herself, enjoined by you, remains there, expecting to receive you, clad only in half a piece of cloth, and burning whole day and night in sorrow.

20. O monarch, O mighty one, as she is incessantly lamenting for that distress; so be you kind, and give answer to her words.

21. O high-minded one, do you recite that story agreeable to her, which words that blameless daughter of Vidharva wishes to hear."

22. Hearing these words (as above), you formerly gave answer to the Brahmanas. As you did before, so do now; for the daughter of the king of the Vidharbas wishes to hear them in detail.

Vrihadashwa said:—

23. O descendant of the Kuru race, hearing these words of Keshini, Nala's heart became afflicted with grief; and his eyes, too, were filled with tears.

24. Having suppressed his grief, and burning with sorrow, the lord of the earth uttered again these words in a voice chocked with tears.

Vahuka said:—

25. Chaste women, falling in distress, protect themselves by their own efforts, and thus doubtlessly obtain heaven.

26. The women, that are the best, become never angry, and hold their lives, protected by the armour of good character, even if they be left by their husbands.

27. Because she has been abandoned by one, who himself has fallen in distress, and who is foolish and deprived of all happiness. She, therefore, should not be angry.

28. The lady of unchanging youth should not be angry with one, who deprived of his cloth by the birds, while seeking his food in the forest, is ever burning in grief.

29. Behaved well or badly, the lady should not be angry with her husband, when he is in that miserable condition (that he is deprived of his kingdom and happiness); and also he is overtaken by hunger and distress.

Vrihadashwa said:—

30. O Bharata, while speaking these words, Nala, afflicted with calamity, could not check the flow of his tears, and began to weep bitterly.

31. Thereupon Keshini went away and informed everything to Damayanti regarding that discourse (between herself and Nala), as also the overtaking of his calamity.

Thus ends the seventy fourth chapter, the coloquy between Nala and Keshini, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXV.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. Having heard all these, Damayanti became afflicted with sorrow; and, suspecting that he must be Nala, addressed Keshini, saying:

2. "O Keshini, do you go again, and scrutinize the conduct of Vahuka; and, keeping yourself in silence at his side, behold all his behaviours.

3. O beautiful one, find out the cause, whenever he does anything; and mark well whenever he performs anything skillful.

4. O Keshini, whenever he may ask fire or water, you will not be in a hurry to give it; and thus obstruct him.

5. Seeing all these, do you let me know his conduct, as also what human or superhuman will be seen in Vahuka.

6. Do you also report to me what else you will see in him." Thus spoken by Damayanti, Keshini went away.

7. Having learnt the behaviours of that person, who was versed in the knowledge of horses, Keshini returned; and reported to Damayanti the whole history, mentioning what human or superhuman she saw in Vahuka.

Keshini said:—

8. O Damayanti, I have never heard or seen before any person of his character, having so great a 'power over the elements.'

9. Whenever he comes to a narrow hole, he never stoops low; rather the hole opens wide at his touch; and he easily passes through it.

10—11. Thus a small hole grows largely wide at his coming. There were sent by the king (Bhima) various sorts of food, as also flesh of many animals, for Rituparna. There were also many vessels sent for washing the flesh.

12. Those vessels, whenever looked at by him (Vahuka), became at once filled with water. Thereupon Vahuka washed them, and set himself to cooking.

13. Then again he grasped a handful of grass, and held it to the sun, where suddenly fire blazed up.

14. Beholding that greatest wonder, I was struck with astonishment, and have come hither. Also another great wonder was marked by me in him.

15. O beautiful one, although he touched fire, still he was not burnt. The water, falling at his command, flowed rapidly.

16–17. I have marked another wonder, which was extraordinarily great, that he took some flowers in his hands, and pressed them slowly. Although these flowers were pressed by him with the hands, yet they, instead of losing their original forms, became more fragrant and beautiful than before. Observing those marks of wonder, I have hastely come here.

Vrihadashwa said:—

18. Having heard of those wonderful behaviours of that righteous one, and having known him by his acts, Damayanti considered that Nala was obtained.

19. Again, by these marks suspecting Vahuka to be her husband, Damayanti wept, and again addressed Keshini in a sweet speech:

20. "O handsome one, do you go again, and fetch here from the kitchen, without the knowledge of Vahuka, some meat cooked by him."

21. The beneficent lady instantly went to Vahuka; and immediately returned, taking some hot meat therefrom.

22. O descendant of the Kuru race, thereupon Keshini gave the meat to Damayanti, who had, during the past days, very often tasted meat boiled by Nala.

23. Thus tasting the meat brought by her female servant, she decided the charioteer to be Nala himself; and, much aggrieved, she wept bitterly. Overtaken by great calamity, she then washed her face.

24. O Bharata, thereafter she sent her two children with Keshini. Vahuka recognised Indrasena with her brother.

25—26. Thereupon the monarch (in the guise of Vahuka) came up speedily, and, embracing his children, placed them on his lap. Then, again, embracing his children, who were like the children of the celestials, Vahuka became filled with the greatest misery, and wept bitterly in a soft voice. Thus having expressed his mental derangement over and over again, the prince of the Nishadhas left the children all on a sudden, and spoke Keshini these words:

27. "O beauteous one, these twins are like my own children. Hence seeing them suddenly, I shed tears.

28. If you come to me very often, people may think evil; because we are men of other country. So, O handsome one, do you go away hence with ease."

Thus ends the seventy fifth chapter, Nala's beholding his children, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVI.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said :—

1. Having learnt all about the mental agony of that righteous and wise one, Keshini came back and spoke everything to Damayanti.

2. Thereupon Damayanti sent again Keshini to her mother; as she, sorely aggrieved, was most desirous to see Nala.

3. Damayanti said : "Suspecting Vahuka to be Nala, I have examined him several times; but I have some doubt about his appearance, which I like to know myself.

4. O mother, with or without the knowledge of my father, make this arrangement for me; either allow him to enter my mansion, or give me permission to go to him."

5. Thus spoken by Vaidharbhi, that lady told king Bhima the intention of his daughter, which the king learned.

6. O foremost of men, Damayanti obtained the permission of both her father and mother; and thus she caused Nala to enter her own apartments.

7. Unexpectedly beholding Damayanti, prince Nala became oppressed with grief and calamity; as also she was overwhelmed with tears.

8. Then that excellent of women, Damayanti, beholding Nala in that plight, was greatly afflicted with sorrow.

9. Thereupon, O great king, Damayanti, who was dressed in a red garment, wearing matted hairs, and tainted with clay and dust, spoke these words to Vahuka:

10. "O Vahuka, did you ever see any man, who, known as virtuous, had gone away leaving his wife asleep in the woods?

11. Who excepts that righteous Nala, could go away, abandoning his beloved and unoffending wife in the woods, when she was overtaken by fatigue?

12. What offence did I give to that ruler of the earth since my youth, for which he had gone away forsaking me in the woods, while I was overpowered by sleep?

13. Formerly I had selected him as my lord, rejecting the very celestials. Therefore how it was that he should abandon his wife, who am ever devoted and dear to him, as also the mother of his children?

14. He had taken my hand; and, before the fire and in the presence of all the gods, he had pledged that he would truly be mine. But where now was that pledge gone?"

15. O chastiser of foes, while Damayanti was speaking all these, tears of sorrow flowed copiously from her eyes.

16. When Nala saw her thus oppressed with sorrow, he also shed tears from his eyes, which were black like those of the gazelle, with red extremeties; and addressed her, saying :

17. "O timid one, the loss of my kingdom was not wrought by me. It was done by Kali, on whose account I had abandoned you in the woods.

18. O best of virtuous ladies, long ago you cursed Kali, while you were living in the forest, greatly afflicted with sorrow, and burning in grief for me day and night.

19. Since then Kali, burning with that curse, was living in my body. As a matter of fact, Kali, burning with your curse, was always dwelling within me, as fire dwells within fire.

20. Now he had been vanquished by my observances and devotion. Therefore, O auspicious one, there will be an end of our sorrows.

21. O you of round hips, leaving me, the wretched one had gone away. It is for this that I could come here. Indeed, in my coming here I have no other object than to get you back.

22. O timid one, is it possible that a lady, forsaking her dear and devoted lord, will ever select a second husband like yourself?

23. At the command of the monarch, the messengers are roving all over the world, proclaiming that the daughter of king Bhima would surely choose a second husband.

24. And like an unchaste woman, she would choose one, worthy of her, whomever she likes. Hearing this, the royal son of Vangasura had arrived here with all speed."

25. Hearing these weepings of Nala, Damayanti became greatly terrified; and she, trembling with fear, and with folded hands, spoke these words.

Damayanti said :—

26. O ruler of the Nishadhas, O blessed one, it behoves you not to suspect any fault in me; for I have selected you as my husband, discarding all the celestials.

27. With a view to bring you here, the Brahmanas had gone away in all directions, (to the ten points of the horizon) singing my words, composed in ballads.

28. At length, a learned Brahmana, known by the name of Parnada, found you out, O monarch, in the palace of Rituparna in the kingdom of Koshala.

29. It was after hearing his words and your proper answer thereto, that I devised this project in order to receive the king of the Nishadhas back.

30. O ruler of the earth, O foremost of the kings, there is none else in this world, who is able to journey, with the help of steeds, a hundred *Yojanas* in a single day.

31. O lord of the earth, touching these your feet, I can truly swear that even in thought I have not commited any sort of crime.

32. Let the all-seeing air, that always moves about the whole world, take away my life, if I have committed any sin.

33. Let the sun of bright rays, that always travels over the sky, take away my life, if I have committed any sin.

34. Let the moon, that lives in the heart of all creatures as a witness, take away my life, if I have committed any sin.

35. Let the three gods, that preside over the whole of the three worlds, relate the whole history truly; or let them abandon me to-day.

Vrihadashwa said :—

36. Thus spoken, the wind-god addressed from above, saying, "O Nala, I tell you the truth that she had not committed any sin.

37. O monarch, protected by Damayanti, the honour of your family, even as the wealth, has much increased. We bear testimony to this, as we have been her protectors for the last three years.

38. This unrivalled project was planned by her for your sake: for, except you, there is no other person in this world who can clear in a single day an hundred *Yojanas*.

39. O ruler of the earth, the daughter of king Bhima has been obtained by you; as also you have been obtained by Bhaimi. You should hold no doubt about her conduct. Be you united with your consort."

40. While the wind-god was thus speaking, there was a downfall of floral showers; as also the divine kettle-drum played, and auspicious breezes began to blow.

41. O son of the Bharata race, seeing this greatest wonder, king Nala, the chastiser of foes, threw away all doubts regarding the character of Damayanti.

42. Thereupon the ruler of the earth put on a fresh garment; and, then remembering that king of serpents, assumed his original form.

43. Beholding her husband in his original form, the faultless daughter of king Bhima embraced the righteous one, and wept bitterly.

44. King Nala, again, embraced the daughter of Bhima, who was attached to him as before; as well as he embraced his two children; and thus felt great satisfaction.

45. Thereupon the lady, of beautiful face, and of large eyes, hiding her face in his bosom, became over-whelmed with grief, and began to sigh heavily.

46. That foremost of men, overwhelmed as he was with grief, stood in silence for some time, while embracing that lady of blameless smiles, who herself was covered with dust.

47. O monarch, thereupon the mother of Vaidharbhi, with a glad heart, informed king Bhima all that had passed between Nala and Damayanti.

48. The great king said in reply: "Tomorrow I shall see Nala with Damayanti by his side, after he shall have sanctified himself (by bath and prayers). Let him dwell in peace this day."

49. O king, thereupon the happy pair passed the night at ease, relating to each other the past events of their wanderings in the forest.

50. Both the princess of Vidharbha and Nala began to dwell most happily in the palace of king Bhima, desirous to make each other happy.

51. Then in the fourth year, (after his exile) king Nala regained his wife, and had all his desires satisfied; and thus once more he enjoyed the highest pleasure.

52. Damayanti, on the other hand, was exceedingly satisfied to recover her husband, even as the fields of half-born seedlings are highly benifited to receive a shower.

53. When the daughter of the king had thus regained her husband, all her weariness had disappeared, as well as all her anxieties. She herself became elated with

joy, and blazed forth in her native beauty like the night, that is favoured by the uninterrupted rising of the moon.

Thus ends the seventy sixth chapter, the re-union of Nala and Damayanti, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVII.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. The king Nala, having passed that night in peace, decked himself in gay ornaments; and, with Damayanti by his side, appeared before the king in due time.

2. Thereupon Nala saluted his father-in-law; and, after him, blessed Damayanti also saluted her father.

3—5. Illustrious Bhima received him as a son with the greatest delight; as also he offered him due respects, and consoled him with his devoted wife in words suited to the occasion. King Nala, on the other hand, acknowledged the honor according to rules, and offered his proper services to him (father-in-law). Thereupon there was a great uproar of joy in the city.

6. The citizens felt great delight to see Nala returned. The city also was gorgeously decorated by hoisting flags, standards, and floral wreaths.

7. Moreover the streets of the town were well watered; and were decorated with the garlands of flowers and various other ornaments; as also flowers were piled at the doors of the houses.

8—9. The temples of gods, too, were adorned with flowers. While all this had happened, the foremost king Rituparna became highly gratified to hear that Nala, in the guise of Vahuka, was united with Damayanti. He then called Nala, the ruler of the earth, before him; and begged his pardon.

10—11. He again, intelligent as he was, asked his forgiveness for reasons more than one. Thus regarded, the ruler of the earth, Rituparna, who was excellent in speech, and acquainted with the real nature of things, and who had his face struck with amazement, addressed the prince of the Nishadhas, saying; "That you, by recovering the company of your consort, have obtained greatest delight.

12. O prince of the Nishadhas, O lord of the earth, perhaps I had not done any wrong to you, whilst you were living in my house in disguise.

13. If I have done any wrong to you, with or without my knowledge, pardon me for all this."

Nala said:—

14. O monarch, you have not done me the slightest wrong. Even if you have done any, you should be pardoned in every way; for it excited no warth in me.

15. O prince, formerly you had been my friend and relative; and hence that I should find enough of enjoyments in you. Indeed, I lived with you most happily with all my desires gratified.

16. O king, I always lived in your house most happily, not even in my own house. This your knowledge about horses now rests with me.

17. O monarch, if you like, I may give it to you." Saying this, the prince of the Nishadhas made over that equestrian learning to king Rituparna.

18. O king, the royal son of Vangasura accepted that horse-learning, performing all the acts, as ordained by fate. And having thus received this horse-knowledge, and also having made over his kill in the game at dice to the prince of the Nishadhas, he went to his own city, appointing another charioteer in the place of Vahuka.

19. O monarch, O lord of the earth, after Rituparna had thus gone away, prince Nala did not remain long in the city of Kundina.

Thus ends the seventy seventh chapter, the returning of Ritupurna to his own city, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXVIII.

(NALOPAKHYANA PARVA)—
Continued.

Vrihadashwa said:—

1. O son of Kunti, the prince of the Nishadhas, having lived there for about a month, obtained permission of Bhima, and went, with a small number of attendants, to the country of the Nishadhas.

2—3. That agile and lofty-minded monarch, who was swelled with rage, entered the country of the Nishadhas speedily, with a single white car, sixteen elephants, fifty horse and six hundred infantry, and thereby he trembled the whole earth.

4. Thereupon the heroic son of Virasena, advancing towards Puskara (his brother), expressed his intention to play at dice; because he again earned vast wealth.

Nala said :—

5. "O Puskara, let Damayanti and everything else, that I have, be my stake; and let your kingdom be yours.

6. Let the game at dice begin again; for this is my firm resolution. Be you happy. Let us stake all that we possess, as well as our lives.

7. To stake back other's possessions, that is, wealth and kingdom, that are already won, is said to be the chief virtue.

8. If you do not like the game at dice, do you then engage yourself in the play at weapons. Really, O king, let us have peace by fighting out a duel.

9. The sages have laid down their authority by saying, that the ancestral kingdom should be obtained under any circumstance, or by any means.

10. O Puskara, do you choose to-day one of these two; that is, do you either game at dice, or bend the bow in battle.

Vrihadashwa said :—

11. Having been thus addressed by the prince of the Nishadhas, Puskara, with the assurance of his own success, answered the king smilingly.

12. "O Naishadha, by good fortune you have acquired the vast wealth, in order to stake it back again. Most fortunately the adversity of Damayanti has come to an end.

13—14. O monarch, O mighty-armed one, that you are still living with your wife, is owing to your good luck. Indeed, the daughter of king Bhima, decked in ornaments, will attend me with all the wealth that I will gain from you, even as the Apsaras wait upon Sakra in heaven. O prince of the Nishadhas, do I, therefore, recollect you, and expect you always.

15—17. To play at dice with those that are not my relatives, gives me no pleasure. Having this day obtained the hand of Damayanti, who is most beautiful, and possessed of blameless features, I shall think myself very lucky; for she is, as ever, the darling of my heart." Having heard these expressions of that infatuated braggart, king Nala became filled with rage, and desired to sever his head by the sword. King Nala smillingly, though his eyes were red with anger, addressed him, saying;

18. "Let us begin the play. Why do you speak thus now? You will speak in any way you like, after you shall have defeated me at dice." Thereupon the gambling began between Puskara and Nala.

19. Puskara, who had even staked his own life, was defeated at a single throw by Nala; and thus he lost all his wealth and treasures.

20. The king, having defeated Puskara, laughingly said to him: "This entire kingdom is now undisputedly mine. The thorns (the enemies) are all destroyed.

21. O worst of kings, now you are not able even to have a look of Vaidharbhi. O foolish one, you are now reduced to her slave with your family.

22. That formerly I was defeated by you, was not wrought by you. That act was done by Kali; and it was not you, that did so. O stupid one, this you do not understand.

23. I will never attribute the faults, committed by others, to you. Indeed, do you live happily. I grant you your life.

24. As before, I give you your portion of the whole kingdom. O hero, the amount of my love for you is doubtlessly the same as before.

25. O Puskara, the fraternal love, that I entertain for you, will never decrease. You are my brother. Do you live for a hundred years."

26. Having thus accosted his brother, Nala of undaunted courage embraced him repeatedly, and asked him to go to his own city.

27. O king, having been thus consoled by the prince of the Nishadhas, Puskara then, with folded hands, saluted and answered that virtuous prince, saying:

28. "O prince, let your fame be immortal; and do you live at peace for ten thousand years, for you have given to me both life and shelter."

29. O monarch, having been thus honoured by the king (his brother, Nala), Puskara, gratified at heart, then repaired to his own city attendend by his relatives, after he has passed about a month with his brother.

30. O foremost of men, also attended by a great force and humble servants, Puskara went away; and he looked like the resplendent sun in appearance.

31. After having settled Puskara, and enriched and delivered him from all anxieties, the blessed prince entered his own palace, most gorgeously decorated.

32. After having entered the palace, the prince of the Nishadhas consoled all the citizens, who, as well as the subjects from the country, again, greatly expressed their satisfaction.

33. All the officers of government, headed by their minister, addressed him with folded hands, saying: "O king, really we are all glad to-day both in the city and the country, even as the gods themselves, after having obtained their chief of a hundred sacrifices for worship."

Thus ends the seventy eighth chapter, Nala's victory over Puskara at dice and Puskara's arrival at his own city, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXIX.

(NALOPAKHYANA PARVA)—*Continued.*

Vrihadashwa said:—

1. When the great festivities began in the city which was full of joy, the king with a large army brought Damayanti (back to his capital.)

2. Her father, that slayer of hostile heroes, Bhima of great prowess and of high soul, also having honoured her duly, sent Damayanti (to her husband's palace).

3. On the arrival of the Vidharbha princess accompanied by her son and daughter, king Nala passed his days in great happiness, like the chief of the celestials in the Nandana (garden).

4. The greatly illustrious king, having regained his kingdom, and becoming famous amongst the kings of the Jamvudwisa, began once more to rule it.

5. He duly performed many sacrifices with large *Dakshinas* to the Brahmanas. O great king, you, too, with your relatives and friends, will soon perform many sacrifices.

6. O foremost of men, O best of the Bharata race, that conqueror of the hostile cities, Nala, thus fell into great distress in consequence of his playing at dice.

7. O ruler of the earth, Nala alone suffered such great and terrible distress; but he regained his lost glory.

8. O son of Pandu, you, however, with Krishna (Draupadi) and your brothers, sport here in this great forest, with your heart fixed on virtue.

9. O king, what cause is there for your sorrow, when you are always mixing with the greatly exalted Brahmanas learned in the Vedas?

10. To recite the history of Naga Karkotaka, of Damayanti, of Nala, and of the royal sage Rituparna, is destructive of evil (Kali).

11. O undeteriorating one, O ruler of men, this history, which is destructive of evil (Kali), is capable of comforting persons like you, when they hear it.

12. Considering that human exertion is always futile, you should joy or grieve at prosperity or adversity.

13. O great king, hearing this history, be comforted. Do not grieve. You should not be aggrieved at calamity.

14. Reflecting on the caprice of fate and futileness of human exertions, men of self-possession never allow themselves to be aggrieved.

15. Those who recite the great history of Nala, and those who often hear it are never touched by calamity.

16. He, who hears this excellent and old history, gets all his desires fulfilled, and obtains wealth, and

17. Sons, grand ons, animals, a high position, health and joy. There is no doubt in this.

18. O king, the fear, that you entertain that some one would again summon you to play, I shall dispel.

19. O greatly powerful hero, O son of Kunti, I am an expert in the science of dice. I am pleased with you; learn it from me, I shall tell it to you.

Vaishampayana said:—

20. Thereupon with great joy the king (Yudhisthira) thus spoke to Vrihadashwa, "O exalted one, I desire to learn the science of dice from you."

21. Thereupon he taught the science to the illustrious son of Pandu. Having taught it, the great ascetic went to *Aswasira* to bathe.

22. When Vrihadashwa had gone away, he (Yudhisthira) heard that the son of Pritha Savyashachi (Arjuna) was engaged in severe asceticism, living on air.

23. He heard this from the greatly intelligent Brahmanas and ascetics who came to him from various directions and from places of pilgrimage, from mountains and forests.

24. He heard that the mighty Partha (Arjuna) was engaged in such fearful asceticism that none else, before him, had done it.

25. He heard that hananjaya Partha (Arjuna) engaged in asceticism, observing vows of silence and deep in meditation, appeared like the blazing deity, *Dharma*.

26. O king, having heard that his beloved brother, the son of Kunti, Yaya (Aryuna) was thus undergoing asceticism in the great forest Yudhisthira began to grieve.

27. Thus burning in grief, Yudhisthira sought consolation in the great forest and talked with the Brahmanas learned in all Shastras.

Thus ends the seventy-ninth chapter, the departure of Vrihadashwa, in the Nalopakhyana of the Vana Parva.

CHAPTER LXXX.
(TIRTHAYATRA PARVA).

Janamejaya said:—

1. O exalted one, when my great-grandfather, the son of Pritha (Arjuna) had gone away from the Kamyaka, what did the Pandavas do in the absence of Savyasachi (Arjuna)?

2. It appears to me that that great bowman and the victor of armies (Arjuna) was their refuge, as Vishnu was that of the Adityas.

3. How did my great-grand-fathers pass their time in the forest deprived as they were of the company of that hero who was equal to Indra in prowess and who never turned his back in a field of battle?

Vaishampayana said:—

4. O child, when the greatly powerful Pandava, (Arjuna) had gone away from the Kamyaka, the sons of Pandu were filled with sorrow and grief.

5. The Pandavas all became depressed and looked like pearls unstrung from a garland or like birds shorn of their wings.

6. Without the presence of that hero of spotless deeds, that forest looked like the Chaitraratha forest deprived of the presence of Kuvera.

7. O Janamejaya, in his absence, those foremost of men, the Pandavas, continued to live in the Kamyaka in great cheerlessness.

8. O best of the Bharata race, those powerful, great car-warriors killed with pure (non-poisonous) arrows various kinds of sacrificial animals for the Brahmanas.

9. Those chastisers of foes, those foremost of men daily killed wild animals, and after properly sanctifying them, they offered them to the Brahmanas.

10. O king, after the departure of Dhananjaya (Arjuna) thus did they live there, filled with sorrow and with cheerless heart.

11. Panchali (Draupadi) in particular remembered her third husband, and she thus spoke to the anxious chief of the Pandavas (Yudhisthira).

Draupadi said:—

12. Arjuna with two hands is equal to Arjuna of many hands; in the absence of that foremost of the Pandavas, this forest does not at all look charming to me.

13. Wherever I cast my eyes, I see this earth as if it is empty. This forest, with its blossoming trees and with its so many wonders,

14. Does not appear to me charming in the absence of Savyasachi (Arjuna). He is (in color) like a mass of blue clouds, he is in prowess like a mad elephant.

15. In the absence of that lotus-eyed hero, the Kamyaka does not at all look charming to me. Remembering Savyasachi, the twang of whose bow sounds like the roars of thunder, I do not feel any peace of mind.

Vaishampayana said:—

16. O great king, hearing her thus lament, that slayer of hostile heroes, Bhimasena, thus spoke to Draupadi.

Bhima said:—

17. O blessed lady, O beauty of slender waist, the pleasing words you say are as delightful to my mind, as the drinking of ambrosia.

18—19. (Without him),—whose arms are long, symmetrical, stout and mace-like, which are round and marked with the scars of the bow-strings, which are graced with the bow, the sword and the other weapons, encircled with golden bracelets, like two five-headed snakes,—without that foremost of men,—the sky seems to have lost the sun.

20. (Without him),—relying on which mighty-armed hero the Panchalas and the Kurus do not fear even the various powerful celestials,

21. Relying on the prowess of the arms of which illustrious hero, we all consider our enemies vanquished and the earth (already) acquired,

22. Without that heroic Falguni (Arjuna), I do not get peace of mind in the Kamyaka. I behold all directions as empty and covered with darkness.

23. Wherever I cast my eyes, I see the earth as if she is empty.

Vaishampayana said:—

Thereupon the son of Pandu, Nakula, thus spoke with his voice choked with tears.

Nakula said :—

24. (Without him) whose excellent deeds in battle are talked about even by the gods, without that best of warriors, what pleasure can be here in this forest?

25. Without him) who, going to the northern regions, conquered in battle hundreds of greatly powerful Gandharva chiefs and obtained greatly effulgent horses

26. Of the *Tittiri* and *Kalamasha* species, all possessing the speed of the wind, which were all presented by him to his brother out of the love he bore for him at the great Rajshuya sacrifice.

27. Without that great bowman, the younger brother of Bhima, without that celestial-like hero, I do not any longer desire to dwell in this Kamyaka.

Sahadeva said :—

28—31. O king, O descendant of Bharata, seeing his bed of grass empty in our hermitage without that Jishnu, who, having vanquished powerful warriors in battle, won wealth and virgins and brought them to the king at the time of the great sacrifice, without that immeasurably effulgent hero, who having vanquished single-handed all the Yadavas took possession of Suvadra with the consent of Vasudeva (Krishna), who having invaded the kingdom of the illustrious Drupada, gave to the preceptor Drona his tuition-fee by securing for him half of Drupada's kingdom, my mind by no means gets any consolation.

32. O chastiser of foes, to go away from this forest to some other forest is what I would prefer, for in the absence of that hero this forest can by no means be delightful.

Thus ends the eightieth chapter, lamentation for Arjuna, in the Tirthayatra of the Vana Parva.

CHAPTER LXXXI.

(TIRTHAYATRA PARVA)—

Continued.

Vaishampayana said :—

1. Having heard these words of his brothers and Krishna (Draupadi) who were all anxious for Dhananjaya, Dharmaraja became absent-minded.

2. (At that time) he saw (before him) the celestial Rishi Narada, blazing with Bramha effulgence and resembling a fire flaming up for the sacrifice.

3. Seeing him arrived, Dharmaraja (Yudhisthira) with his brothers stood up and duly worshipped the illustrious one.

4. Endued with blazing effulgence the handsome chief of the Kurus, surrounded by his brothers, shone like Satakratu (Indra) surrounded by the celestials.

5. In obedience to the dictates of *Dharma* Jagmaseni (Draupadi) did not abandon the sons of Pritha, and is adhered to her husband, as Savitri to the Vedas or the rays of the sun to the Meru (mountain).

6. O sinless one, having received their worship, the exalted Rishi Narada comforted the son of Dharma (Yudhisthira) in proper words.

7. He thus spoke to the high-souled Dharmaraja Yudhisthira, "O foremost of virtuous men, tell me what you seek and what I can give you."

8. Then the son of Dharma, the king (Yudhisthira), bowing (to the Rishi) with his brothers, thus spoke with joined hands to Narada, the revered of the celestials.

Yudhisthira said :—

9. O highly exalted one, O worshipped of all the worlds, O Rishi of excellent vows, when you are pleased with me, I consider that all my wishes are gratified through your grace.

10. O sinless one, O foremost of Rishis, I and my brothers deserve (to receive) your favours. You ought to dispel my doubt.

11. You should tell me in detail what merit is obtained by him who tavels over the world with the desire of seeing the *Tirthas* and sacred shrines.

Narada said :—

12. O king, hear with attention what was heard by the intelligent Bhisma from Pulastya. Hear all that in detail.

13. Formerly that foremost of virtuous men Bhisma, when observing the *Pitrya* vow, lived on the banks of the *Bhagirathi* with the Rishis.

14. O king, O highly exalted one, it was a delightful and sacred region, situated on the source of the *Ganges* and frequented by the celestials and the Gandharvas.

15. That greatly effulgent hero (Bhisma) gratified the Pitris, the celestials and the Rishis with offering oblations to them according to the rites ordained in the *Shastras*.

16. One day when the greatly illustrious one was thus engaged (in observing his vow), he saw that foremost of Rishis, Pulastya of wonderful appearence.

17. Seeing that austere ascetic, as if blazing with prosperity, he became exceedingly glad and was filled with great wonder.

18. O descendant of Bharata, then that foremost of virtuous men, Bhisma, worshipped according to the rites of the ordinance that highly exalted Rishi who had already arrived.

19. Purifying himself, and making his mind exceedingly attentive and also taking the *Arghya* on his head, he loudly uttered his name near that foremost of Rishis.

20. "O Rishi of excellent vows, be blessed; I am Bhisma, your servant. At the very sight of yours I am cleansed of all my sins."

21. O great king, O Yudhisthira, having said this, that foremost of virtuous men, Bhisma, restraining his speech, stood (before the Rishi) in silence and with joined hands.

22. Seeing that foremost of the Kuru race, Bhisma, rendered emaciated by the observance of vows and the study of the Vedas, the Rishi became exceedingly pleased.

Thus ends the eighty first chapter, the coloquy of Narada, in the Tirthayatra of the Vana Parva.

CHAPTER LXXXII.

(TIRTHAYATRA PARVA)—

Continued.

Pulastya said:—

1. O hero of excellent vows, learned in the percepts of virtue, O greatly exalted one, I am much pleased with your humility, self-control and truth.

2. O sinless one, O son, it is for the virtue which you have acquired from your great regard and respect for your forefathers that you have been able to see me and that I have been so pleased with you.

3. O Bhisma, my eyes can penetrate into every thing. Tell me what I can do for you. O foremost of the Kuru race, O sinless one, I shall grant you whatever you will ask from me.

Bhisma said:—

4. O greatly exalted one, O worshipped of all the world, when you are pleased with me and when I have got a sight of you, I consider myself crowned with success.

5. O foremost of all virtuous men, if I have deserved your favour, you will kindly dispel my doubts; I shall describe them to you.

6. O exalted one, I have some religious doubts regarding *Tirthas*. I desire to hear you. Tell me separately of (each) in detail.

7. O celestial-like one, O Brahmana Rishi, what virtue is derived by him who travels over the earth, (seeing sacred places)? Tell me this with certainty.

Pulastya said:—

8. O son, listen to me with an attentive mind. I shall tell you the virtues which are derived in *Tirthas* that are the refuge of the Rishis.

9. He, whose hands, feet, mind, learning, asceticism and deeds are under proper control, enjoys the fruits of *Tirthas*.

10. He, who has ceased to accept gifts, who is contented with little and who is free from pride, enjoys the fruits of *Tirthas*.

11. He who is free from sins, who acts without desire, who eats light food, who has conquered his passions, and who is free from all sins, enjoys the fruits of *Tirthas*.

12. O king of kings, he who is free from anger, who is truthful, who is firm in his vows, and who considers all creatures as his own self, enjoys the fruits of *Tirthas*.

13. The Rishis have told in due order the sacrifices and also their fruits to be obtained here (in this birth) and hereafter (in the next birth).

14. O ruler of earth, the poor cannot perform these sacrifices, for the sacrifices require many materials and various things in large quantities.

15. These (sacrifices) can therefore be performed by the kings and also by the men of wealth and affluence. They cannot be performed by men without wealth, and without friends, and by men destitute of means and destitute of friends.

16. O ruler of men, O best of warriors, I shall now tell you about that which can be performed by the poor, and the fruits of which are epual to those sacred ones of sacrifices.

17. O foremost of the Bharata race, visiting *Tirthas*, which are sacred and which are a great mystery of the Rishis, is even superior to the sacrifices.

18. He is called poor who, having gone to a *Thirtha*, does not fast for three nights, and who does not give away gold and kine (in charity).

19. One does not acquire so much virtue in *Agnishtora* and other sacrifices full of large *Dakshinas*, as he acquires by visiting a *Tirtha*.

20. There is in the world of men that *Tirtha* of the god of gods, which is celebrated

all over the three worlds and which is known by the name of *Pushkara*. One (who goes there) becomes equal to that greatly exalted deity (the god of gods).

21. O high-minded one, O descendant of Kuru, at the three *Sandhas*, there are always present hundred thousand millions of *Tirthas* in *Pushkara*.

22. O lord, the Adityas, the Vasus, the Rudras, the Sadhyas, the Marutas, the Gandharvas, and the Apsaras are always present there.

23. O great king, it was there that the Devas, the Danavas and the Bramharsis, after performing their ascetic devotions, acquired great virtues and final divinity.

24. The sins of the intelligent man are all cleansed, even if he mentally thinks of *Pushkara*. He is adored even in heaven.

25. O great king, the lotus-seated, illustrious Grand-Sire always dwells in great pleasure in this *Tirtha*.

26. O greatly exalted one, it was formerly in *Pushkara* that the celestials with the Rishis, having acquired great virtue, finally obtained the highest success.

27. The wise men say that those that bathe in it in honour of the Pitris and the celestials obtain ten times the fruits of the *Aswamedha* sacrifice.

28. O Bhisma, he, who, going to the forest of *Pushkara*, feeds but only one Bramhana, becomes by his that act happy here and hereafter.

29. He, who supports himself on vegetables, roots and fruits, may very well offer such food to the Bramhanas with due regard and without any disrespect.

30. O foremost of kings, the wise men obtain by it the fruits of the *Aswamedha* sacrifice. Amongst the Bramhanas, Kshatryas, Vaisyas and Sudras,—

31. Those that are high-souled are freed from the bondage of rebirth, if they bathe in it. Especially he who goes to *Pushkara* in the full-moon on the (month of) Kartikeya,

32. That man, obtains everlasting regions in the abode of Bramha. He who thinks of *Pushkara*, morning and evening with joined hands,

33. O descendant of Bharata, practically bathes in all the *tirthas*. Whatever sins a man or a woman commits from his and her birth,

34. Are all destroyed at the very moment he or she bathes in *Pushkara*. As the slayer of Madhu is the origin of all the celestials,

35. So is, O king, *Pushkara* called the origin of all the *tirthas*. He who lives at *Pushkara* for twelve years in purity,

36—37. Acquires all the merits of performing sacrifices, and goes to the region of Brahma. He who performs the sacred *Agnihotra* for one hundred years acquires the same merit as he who lives only one month of Kartikaya in *Pushkara*.

38 There are three white hills and three springs (in *Pushkara*). We do not know why they are known by the name of *Pushkara* from the remotest time.

39. It is very difficult to go to *Pushkara*; it is very difficult to undergo asceticism at *Pushkara*; it is very difficult to give away in charity at *Pushkara*.

40. Having lived for twelve nights at *Pushkara* with regulated diet and regulated food and having walked round it, one goes to *Jambu marga*.

41. He who goes to the *Jambu marga* which is frequented by the celestial Rishis and the Pitris, obtains the fruits of a horse-sacrifice and fulfilment of all his wishes.

42. He who lives there for five nights has his soul cleansed of all sins. He does not meet with any distress; he obtains the highest success.

43. O great king, leaving *Jambu marga* one goes to the *Tandulikasrama*. He who goes there never meets with any disaster, but goes to the region of Brahma.

44. O king, he who goes to Agastya's lake and engages himself in the worship of the Pitris and the celestials, fasting there for three nights, obtains the fruits of performing *Angishtama*.

45. He who (going there) lives on vegetables or fruits acquires the state of *Kumara*. One should then go to the hermitage of Kansa, worshipped by the whole world.

46. O best of the Bharata race, it was a sacred and holy forest from the remotest time. As soon as one enters it, he is cleansed of all his sins.

47. He, who with regulated diet and vows worships here the Pitris and the celestials, obtains the fruits of performing sacrifices and fullfilment of all his wishes.

48. Having walked round it, one should go where Yayati fell. This gives that man fruits, obtained by the performance of a horse-sacrifice.

49. One should then go to *Mohakala* with regulated diet and vows. Having bathed in the *Kati thirtha*, he obtains the fruit of a horse-sacrifice.

50. The virtuous man then should go to the *thirtha* of Sthanu, the husband of Uma, which is known all over the three worlds by the name of *Vadravata*.

51. Going there he beholds *Ishana* and obtains the fruit of (giving away) one thousand kine. Through the grace of Mahadeva (Siva), he obtains the state of *Ganapatya*.

52. That foremost of man becomes blessed with prosperity, peace and highest grace. Going to the river *Narmada* which is celebrated all over the three worlds,

53. He obtains the fruit of *Agnishtoma* by offering oblations to the Pitris and the celestials. Going to the southern sea, he who practices *Bramhacharja* and conquers his passions

54. Obtains the fruit of *Agnishtama* and ascends to heaven. Going to *Charmanwati* with regulated diet and vows, he obtains at the command of Rantideva the fruit of *Agnishtoma* sacrifice.

55. O virtuous king, O Yudhisthira, he should then go to the son of Himavata, named Arvuda, where there is a hole through the earth from ancient days.

56. There is the hermitage of Vashesta, celebrated over the three worlds. He who lives there only for one night obtains the merit of giving away one thousand kine.

57. O ruler of men, O foremost of men, he who leading the life of a *Bramhachari* bathes in the *Pinga tirtha* obtains the merit of giving away one hundred *Kapila* kine.

58. O King of kings, thence one should go to that excellent *Tirtha* called *Pravasha*; Hutasana (Agni) himself is always present there.

59. O hero, he is the mouth of the celestials, and has wind for his chariot. If a man bathes in this *Tirtha* with subdued mind, he becomes pure.

60. That man obtains the fruits of performing *Agnishtoma* or *Atiratha* sacrifices. One should then go to the place where river *Saraswati* mixes with the ocean.

61. He who goes there obtains the fruit giving away one thousand kine and acquires also heaven. O best of the Bharata race, he always blazes like the fire.

62. He who bathes in the *Tirtha* of the chief of water with subdued mind and lives there three nights and offers oblations to the Pitris and the celestials,

63. Blazes forth like the Moon and obtains the fruits of *Aswamedha* sacrifice. O best of the Bharata race, one should then go to the *Tirtha* named *Vasudeva*,

64. Where Durvasha bestowed a boon on Vishnu. The man who bathes in *Vardana* obtains the fruits of giving away one thousand kine.

65. Then one should go to *Daravati* with regulated diet and vows. The man who bathes in the *Pindaraka* obtains (the merit of giving away) much gold.

66. O greatly exalted one, O chastiser of foes, it is wonderful that in that *Tirtha* even today coins are found with the marks of lotus;

67. And lotuses are seen with the marks of trident. O descendant of Kuru, O foremost of men, Mahadeva is always present there.

68. O descendant of Bharata, going to the place where the *Sindhu* mixes with the sea and bathing in the *Tirtha* of the chief of of the water with subdued mind,

69. O best of the Bharata race, and also offering oblations to the Pitris, the Rishis and the celestials, one obtains the region of Varuna, and blazes forth in his own effulgence.

70. O Yudhisthira, the wise men say that by worshipping the diety, *Sankhakarneshwara*, one obtains ten times the merit of *Ashwamedha* (sacrifice).

71. O best of the Bharata race, O foremost of the Kurus, having walked round it, one should go to the *Tirtha*, celebrated all over the three worlds.

72. It is known by the name of *Drimi*, which is capable of cleansing off all sins and where the celestials including Bramha worshipped Maheswara (Siva).

73. Bathing in it and worshipping here Rudra surrounded by the celestials, all the sins committed from one's birth are cleansed off.

74. O foremost of men, it was here that *Drimi* was worshipped by all the celestials. Bathing here one obtains the fruits of *Aswamedha* (sacrifice).

75. O greatly wise man, O king, here did Vishnu, the creator of the universe, after killing the Daityas and the Danavas, purify himself.

76. O virtuous king, one should then go to *Vasudhara* which is worshipped by all. He who goes there obtains the fruits of *Ashwamedha* (sacrifice).

77. O foremost of the Kurus, bathing there with subdued soul and rapt attention and offering oblations to the Pitris and the celestials, one is adored in the regions of Vishnu.

78. O best of the Bharata race, in that *Tirtha* there is a lake of the Vasus. Bathing in it and drinking its water, one becomes respected of the Vasus.

79. O foremost of men, it is known by the name of *Sindhuttama* and it destroys all sins. Bathing in it one obtains (the fruits of giving away) much gold.

80. Going to *Bharutunga*, with purity of conduct, one goes to the region of Bramha and obtains the highest state.

81. Then is the *thirtha*, called *Kumariak* of Sakra (Indra), frequented by the Sidhyas. O foremost of men, bathing there one obtains the region of Sakra (Indra).

82. There is another *thirtha* called *Ranuka*, frequented by the Sidhyas. Bathing in it, a Bramhana becomes as pure as the moon.

83. Then going to the five rivers with regulated food and vows, one obtains the fruits of the five sacrifices as described in order (in the *Sastras*).

84. O king of kings, one should then go to the excellent region of Bhima. O best of the Bharata race, bathing there in *Joni* (*Tirtha*) a man

85. Becomes, O king, a son of a goddess, adorned with ear-ring set with pearls. That man also obtains the fruits of giving away one thousand kine.

86. Going to *Srikunda*, celebrated over the three worlds, and bowing there to the Grandsire, one obtains the fruit of giving away one thousand kine.

87. O virtuous man, one should then go to that excellent *Thirtha* called *Simala*, where even to-day are to be seen fishes of silver and golden colour.

88. Bathing in it a man soon obtains the region of Vashava (Indra) and his soul becomes pure with all his sins destroyed; he also obtains the highest state.

89. O descendant of Bharata, going to *Vitasta* and offering oblations to the Pitris and the celesteals a man obtains the fruits of the *Bajapaya* (sacrifice).

90. The *Tirtha* known by the name of *Vitasta* is situated in Kashmira, and it is the abode of Naga and Takshaka. It is capable of destroying all sins.

91. Bathing there a man is certain to obtain the fruits of the *Bajpaya* sacrifice. His soul becoming pure with all his sins destroyed, he obtains the highest state.

92.—93. O king, one should then go to the *Varaha*, celebrated all over the three worlds. Bathing there with due rites in the evening, one should offer *Charu* (rice boiled in butter and milk) according to the best of his means to the diety of seven flames (fire). The learned men say that gift to the Pitris (offered there) becomes inexhaustible.

94. The Rishis, the Pitris, the Devas, the Gandharvas, the Apsaras, the Gahakas, the Siddhyas, the Vidyadharas, the men,

95. The Rakshashas, the Daityas, the Rudras, and Bramha himself, O ruler of men, having their senses subdued and having performed austere asceticism for one thousand years

96. In order to secure the grace of Vishnu, cooked *Charu* here and gratified Keshava (Vishnu) with oblation (offered), each time uttering seven *Riks* (the verse of three Vedas).

97. O ruler of earth, Keshava, being thus gratified, bestowed on them the eightfold attributes, called *Aisharyja* and other objects which they had desired to obtain.

98. O descendant of Bharata, having bestowed these on them the deity disappeared before their very sight as a flash of lightning in a cloud. Thus did it become known on earth by the name of *Sapta Charu*.

99. If seven *Charus* are offered here, it secures greater merit than that of giving away one thousand kine, that of one hundred *Rajshuyas* and that of one thousand *Ashwmedhas*, (sacrifices).

100. O king of kings, leaving that *Tirtha*, one should go to the *Roudra Pada*, and worshipping Mahadeva there, one obtains the fruit of *Aswamedha* sacrifice.

101. O king, going to *Manimanta*, and practising *Bramhacharja* and subduing one's mind, and living there for (only) one night, one obtains the fruits of *Agnishtoma* (sacrifice).

102. O king of kings, O best of the Bharata race, one should then go to *Davika*, celebrated all over the world. It is heard that the Bramhana first came into existence in that place.

103. Here is situated the region of the weilder of the trident (Siva) which is celebrated all over the world. Bathing in the *Davika*, and worshipping Mahaswara,

104. And by offering *Charu* to the best of the dieties, O best of the Bharata race, one obtains the fruit of sacrifices that is capable of fulfilling every desire.

105. There is another *Tirtha* of Rudra, called *Kamakhya* frequented by the celestials. Bathing in it, a man soon obtains salvation.

106. By touching the water of *Jajana*, *Jojana*, *Branka*, *Valuka* and *Pushpama* one becomes freed from grief and death.

107. It is said that the sacred *Davika* (*Thirtha*), frequented by the celestials and Rishis, is five *Yoyanas* in length and half a *Yoyana* in breadth.

108. O king, one should then go in due order to *Dirghasatra*. There did Bramha and the celestials, the *Sidhyas* and the great Rishis,

109. Being installed performed the long-extending sacrifice with regulated vows.

110. O king of kings, O chastiser of foes, O descendant of Bharata, going to *Dirghasatra*, one obtains the fruits of *Rajshuya* and *Aswamedha*.

111. Then one should go with regulated diet and subdued soul to *Vinasana*, where the *Saraswati* disappeared on the breast of the Meru (mountain),

112. And then again reappeared at *Chamasha*, *Sivodveda* and *Nagaveda*. Bathing in *Ckamashveda* one obtains the fruits of *Agnishtoma*.

113. Bathing in *Sivodveda* a man obtains the fruits of giving away one thousand kine. Bathing in *Nagaveda* a man goes to the region of the Nagas.

114—115. O king of kings, going to the inaccessible *thirtha*, called *Sashyana*, where the cranes disappear in the forms of *Susas* and reappear every year in the month of Kartikaya and bathe in the *Sarasvati*. O descendant of Bharata, O best of the Bharata race, O greatly exalted one,

116. O chief of men, one, bathing there, becomes like the moon and obtains the fruits of giving away one thousand kine.

117. O descendant of Kuru, going next to *Kumarkoti* with subdued soul, one should bathe there and engage himself in worshipping the celestials and the Pitris.

118. He thus obtains the fruits of giving away ten thousand kine and raises his race to the highest state. O virtuous man, one should then go to *Rudrakati* with subdued soul.

119. Here, O great king, in olden days ten millions of Rishis were assembled and were filled with great joy at the prospect of seeing Rudra (Siva).

120. O descendant of Bharata, O king, "I have first seen (the diety) Vrishadhyaja" "I have first seen (the diety) Vrishadhyaja" thus the Rishis spoke to one another.

121. O ruler of earth, thereupon in order to prevent disputes amongst those self-controlled Rishis, the lord of *Yoga* (Siva) by his Yoga powers,

122. Multiplied himself into ten millions of forms and appeared before the Rishis. Then they all separately thought, "I have seen him first.',

123. O king, being (much) pleased with the great devotion of those Rishis of subdued soul, Mahadeva granted them a boon,

124. (Saying) "From to-day your virtues will increase" O foremost of men, bathing with purity in *Rodrakota*

125. A man obtains the fruits of the *Aswamedha* (sacrifice) and saves his race. O king of kings, one should then go to the *Sangama*, celebrated all over the world,

126. A region of great sacredness, where the *Saraswati* mixes with the sea. Here Keshava is worshipped by Bramha and other celestials, by Rishis and by ascetics.

127. On the fourteenth day of the white fortnight of Chaitra, O king of kings, O foremost of men, bathing there one obtains the fruits of giving away much wealth. His sins being all destroyed and his soul becoming pure, he goes to the region of Bramha.

128. O ruler of men, it is there that the Rishis completed many sacrifices. Going to this *Satravasana* one obtains the fruits of giving away one thousand kine.

Thus ends the eighty second chapter, the description of tirthas, in the Tirthajatra of Vana Parva.

CHAPTER LXXXIII.

(TIRTHA JATRA)—*Continued.*

Pulastya said :—

1. O king of kings, one should then go to *Kurukshetra*, adored by all and at the sight of which sins of all creatures are destroyed.

2. He who always says, "I shall go to Kurukshetra, I shall live in Kurukshetra" is cleansed off all his sins.

3. The very dust of Kurukshetra carried by the wind leads even the man of sinful deeds to the highest state.

4. He who lives in Kurukshetra which is situated south of the *Saraswati* and the north of the *Drishadwati* (really lives in heaven.

5. O hero ever steady in battle, one should live there for a month where flows the *Saraswati*. Bramha and other celestials, the Rishis, the Sidhas, the Charanas,

6. The Gandharvas, the Apsaras the Jakshas, the Nagas,—O ruler of earth, O descendant of Bharata,—all often go to that greatly sacred Bramhakshetra.

7. O hero steady in battle, even the sins of him who only mentally desires to go to Kurukshetra are all destroyed ; and he goes to the region of Brahma.

8. O perpetuator of the Kuru race, he who goes to Kurukshetra with due respect, obtains the fruits of *Rajshua* and *Ashwamedha* sacrifices.

9. Then saluting the greatly powerful gate-keeper, the Jaksha, Mankanaka, one obtains the fruits of giving away one thousand kine.

10. O virtuous man, O king of kings, one should then go to the excellent region of Vishnu, called *Satata*, where Hari is always present.

11. Bathing there and bowing to Hari, the creator of the three worlds, one obtains the fruits of *Ashwamedha* sacrifice and goes to the region of Vishnu.

12. Then one should go to the *Tirtha* named *Pariplava*, celebrated all over the three worlds. O descendant of Bharata, he obtains greater fruits than those of the *Agnishtama* and *Atirata* (sacrifices).

13. Then going to the *Tirtha*, called *Prithivi* one obtains the fruits of giving away one thousand kine. O ruler of men, going to the *Salukini*, the pilgrim,

14. Bathing there in the *Dasashwamedha* obtains the fruits of ten *Ashwamedha* sacrifice. Then going to the excellent *Tirtha* of the Nagas, called *Sarpadevi*,

15. One obtains fruits of the *Agnishtoma* (sacrifice) and goes to the region of the Nagas. O virtuous man, one should then go to the gate-keeper, *Tarantuka*.

16. Living there for only one night, one obtains the fruits of giving away one thousand kine. Then going to the five rivers with regulated diet and subdued soul,

17. And bathing in the *Koti Tirtha*, one obtains the fruits of *Ashwamedha* sacrifice. Going to the *Tirtha* called *Aswinas* one acquires personal beauty.

18. O virtuous man, one should then go to the excellent *Tirtha*, called *Taraha*, where Vishnu formerly in his boar form lived.

19. O foremost of men, bathing there one obtains the fruits of *Agnishtoma*. O king of kings, one should then go to the *Sama Tirtha*, situated in Jainti.

20. Bathing in it a man obtains the fruits of the *Rajshyua* sacrifice. Bathing in *Ekahansa* a man obtains the fruits of giving away one thousand kine.

21. O ruler of men, going to *Kritachoichang*, the pilgrim obtains the lotus-eyed diety (Vishnu) and becomes pure in soul.

22. Then going to the region of the illustrious *Sthanu* (Siva), called *Manjabata*, and living there for one night, one acquires the state of *Ganapathya*.

23. O great king, there is the celebrated *Tirtha* called *Sakkhini* ; O king of kings, going and bathing in that *Tirtha* one's all desires are fulfilled.

24. O best of the Bharata race, it is known as the gate of *Karukshetra*. The pilgrim with subdued soul should walk round it.

25—29. It was created by the illustrious son of Jamadagni, Rama. It is equal to the *Pushkara*. O king, bathing in it and worshipping the Pitris and the celestials, he becomes successful in everything and obtains the fruits of *Ashwamedha* sacrifice. Then the pilgrim should go with subdued soul to *Ramahrada* ;

27. O king of kings, the greatly effulgent and heroic Rama, exterminating the Kastrayas dug five lakes.

28. O foremost of men, we have heard that he filled them with their blood. He offered that (blood) as oblations to all his sires and grandsires.

29. O ruler of men, thereupon the Pitris, being pleased with him, thus spoke to Rama.

The Pitris said :—

O greatly exalted Rama, O Rama, O descendant of Vrigu, we are pleased

30. O lord, with your filial piety and with your great prowess. O greatly effulgent one, be blessed. Ask the boon you desire to get.

Pulastya said :—

31. O king, having been thus addressed, that foremost of smiters, Rama, thus spoke with joined hands to the Pitris who were in the sky.

Rama said :—

32. If you are pleased with me and if I have deserved your favour, I desire to get

this favour from the Pitris that I may again derive pleasure in asceticism.

33. With your power let the sin I have incurred by exterminating the Kashtryas from wrath be all destroyed.

34. Let also my these lakes become *Tirthas,* celebrated all over the earth.

Pulastya said :—

Having heard these blessed words of Rama, the Pitris,

35. Becoming highly pleased and filled with joy, thus replied to Rama, "Let your asceticism increase for your great filial piety.

36. You have exterminated the Khashtryas from wrath,—but you are already freed from that sin, for they have fallen for their own (mis) deeds.

37. Without the least doubt your these lakes will be *Tirthas.* He who will bathe in these lakes and offer oblations to the Pitris

28. Will make his Pitris pleased with him. They will grant him the desired objects so difficult to be obtained in this world and lead him to the celestial region."

39. O king, having granted this boon, the Pitris saluted Rama, the descendant of Bhrigu, and disappeared then and there.

40—41. It was thus the lakes of the illustrious descendant of Bhrigu became sacred. Leading the life of a *Brahmachari* and observing sacred vows, if one bathes in these lakes of Rama and worships Rama, O king of kings, he obtains the fruits of giving away much wealth. O perpetuator of the Kuru race, going to *Bansamulaka,* the pilgrim

42. Saves his own race by bathing in *Bansamulaka.* O best of the Bharata race, going to *Kaisodhada,*

43. And bathing in that *Tirtha* one purifies his body without the least doubt. Acquiring a purified body, one goes to the excellent regions of bliss.

44. O virtuous man, one should then go to that *Tirtha,* called *Lokadhara* which is celebrated all over the three worlds and where greatly effulgent Vishnu had formerly created the world.

45. O king, going to the *Lokadhara Tirtha,* celebrated over the three worlds, and bathing in that foremost of *Tirthas* one acquires many worlds for himself.

46. Going with subdued mind to the *Tirtha* called *Sri* and bathing in it, and worshipping the Pitris and the celestials there, one obtains great affluence.

47. Leading the life of a *Bramhachâri* and having one's soul subdued, he who goes to the *Tirtha,* called *Kapila* and bathes in it and worships the Pitris and the celestials,

48. That man, obtains the fruit of giving away one thousand *Kapila* kine. Going with subdued soul to the *Tirtha,* called *Surja* and bathing in it,

49. And worshipping the Pitris and the celestials with fasting, one obtains the fruits of *Agnistoma* and goes to the region of Surja.

50. Going in due order to the *Gavahana* and bathing in it, the pilgrim obtains the fruits of giving away one thousand kine.

51. O perpetuator of the Kuru race, bathing in the *Divitirtha* a man acquires great prowess.

52. O king of kings, one should then go to the gate-keeper, Turantaka, which is in the *Saraswati* and which belongs to the illustrious chief of the Jakshas.

55. O king, bathing in it, a man obtains the fruits of *Agnishtama* (sacrifice). O virtuous king,one should then go to *Brahmavarta.*

54. Bathing in the *Bramhavarta* a man obtains the regions of Bramha. O king of kings, one should then go to the excellent *Tirthas* called *Shu.*

55. There the Pitris are always present with the celestials. Bathing there and worshipping the Pitris and the celestials,

56. One obtains the fruits of *Ashwamedha* (sacrifice) and goes to the region of Bramha. O virtuous man, it is therefore that *Sutirtha* situate in Ambamati is so very excellent.

57. O best of the Bharata race, bathing in the *Tirtha* of Kashiswara, one is freed from all diseases ; and he is adored in the region of Bramha.

58. O descendant of Bharata, O king, there is also *Matri Tirtha,* bathing in which one obtains large progeny and great prosperity.

59. O great king, one should then go with regulated diet and subdued soul to *Sitavana.* There is one thing there which is not to be seen any where else.

60. O ruler of men, man obtains virtue by only going there. O descendant of Bharata, shaving there one's hair, a man becomes sanctified.

61. O great king, in that spot there is a *Tirtha* called *Savillomapha;* O foremost of men, learned Bramhanas who always visit *Tirthas,*

62. Get great pleasure by bathing in it. O best of the Bharata race, shaving their heads at the *Savillomapkha Tirtha*,

63. The excellent Bramhanas acquire holiness by *Pranayama*; and becoming pure-souled they obtain the highest state.

64. O ruler of earth, O foremost of men, there is in that spot another *Tirtha* called *Dashashwamedha*. Bathing in it, one obtains the highest state.

65. O king of kings, one should then go to *Manasha*, celebrated all over the world, O king, where some black deer, pierced by the arrows of a hunter,

66. Jumped into its water and were transformed into human beings. Bathing in that *Tirtha* with leading the life of a *Brahmachari* and having one's soul subdued,

67. One is freed from all sins; and becoming pure souled he is adored in the region of Bramha. O ruler of men, in the east of *Manasha*, only a *Kosha* from it,

68. There is a celebrated river named *Apaga* which is ever frequented by the Sidhyas. The man who offers there *Samaka* food

69. To the celestials and the Pitris secures great virtuous merit. One Brahmana fed there is equal to million of Brahmanas fed.

70. Bathing in it and worshipping the Pitris and the celestials and living there only for a night, one obtains the fruit of *Agnishtoma* (sacrifice).

71. O king of kings, O descendant of Bharata, one should then go to that excellent region of Bramha which is celebrated on earth by the name of *Bramhadumvara*.

72. O foremost of men, bathing in the lakes of the seven Rishis and also in the *Kadara* of the high-souled Kapila

73. With pure mind and subdued soul, and going to Bramha, one's all sins are destroyed; and his soul being made pure, he goes to the region of Bramha.

74. Going to the inaccessible *(Tirtha) Kadara* of Kapisthala and having his sins all burnt by asceticism, one obtains the power of disappearance at will.

75. O king of kings, one should then go to *Saraka*, celebrated over the three worlds. Seeing there Vrishadwaja (Mahadeva) on the fourteenth day of the black fortnight,

76. One obtains all that he desires and goes to the celestial region. O descendant of Kuru, thirty millions of *Tirthas* are in *Saraka*,

77. And in *Rudrakoti* and also in the wells and lakes that are there. O ruler of earth, O best of the Bharata race, there is also the *Tirtha* called *Ilaspada*.

78. Bathing in it and worshipping there the Pitris and the celestials, one does not meet with any calamity. He obtains the fruits of *Bajpaya* (sacrifice).

79. O ruler of earth, O descendant of Bharata, bathing in *Kindava* and *Kinjapa*, one obtains the fruits of measureless gifts and of infinite recitation of prayers.

80. Bathing in *Kalasa* with devotion and with one's passions subdued, a man obtains the fruits of *Agnishtoma* sacrifice.

81. O best of the Kurus, in the east of *Saraka* is the sacred *Tirtha* of the illustrious Narada, known by the name of *Anajauma*.

82. O descendant of Bharata, a man, bathing in that *Tirtha*, obtains excellent regions (after death) at the command of Narada.

83. O king, one should go on the tenth of the white fortnight to *Pundarika*. Bathing there, a man obtains the fruits of *Pundarika* sacrifice.

84. One should then go to *Tripista*, celebrated all over the three worlds. There flows the sacred and the sin-destroying *Baitharani* river.

85. Bathing in it and worshipping there the weilder of trident, *Vrishadhwaja* (Siva), one obtains the highest state, all his sins being destroyed and his soul being purified.

86. O king of kings, one should then go to the excellent *Tirtha* of *Falaki*. O king, there the celestials are always present in *Falakivana*,

87. And they undergo there great asceticism for many years together. Bathing then in the *Drishadwati* and worshipping the celestials, a man

88. O descendant of Bharata, obtains fruits superior to those of both the *Agnishtoma* and *Atiratha* (sacrifices). O descendant of Bharata, bathing in the *Tirtha* called *Sarvadevata*.

89. O king of kings, a man obtains the fruits of giving away one thousand kine. Bathing in the *Panikhata* and worshipping there the celestials, a man

90. O descendant of Bharata, obtains fruits superior to those of *Agnishtoma* and *Atirata*. He also obtains the fruits of *Rajshyua* and goes to the region of the Rishis.

91. O virtuous man, one should then go to the excellent *Tirtha*, called *Misraka*. O

king of kings, in that *Tirtha* of the illustrious *Misrita*,

92. It has been heard by us that Vyasa for the sake of the Bramhanas mixed up all the *Tirthas*. The man who bathes in *Misraka* bathes in all the *Tirthas*.

93. One should then go with regulated diet and subdued soul to *Vyasavana*. Bathing there in the *Manhjaba* one obtains the fruits of giving away one thousand kine.

94. Going to the *Devi Tirtha* in *Madhuvati*, the man who bathes with purity and worships the Pitris and the celestials

95. Obtains at the command of the celestials the fruit of giving away one thousand kine. O descendant of Bharata, he who at the confluence of the *Kousiha* and the *Drisadwati*

96. Bathes with regulated diet is freed from all sins. One should then go to the *Tirtha* named *Vyasasthali* where the wise Vyasa

97. Afflicted as he was with the grief for the death of his son, determind to give up his being, and where, O king of kings, he was cheered up by the celestials.

98. Going to (Vyasa), *Sthali* one obtains the fruits of giving away one thousand kine. Going to the well, called *Kindatta*, he who throws into it one *Prastha* of sesame,

99. O perpetuator of the Karu race, obtains the highest success, and he is freed from all his debts. Bathing in the *Vedi Tirtha*, one obtains the fruit of giving away one thousand kine.

100. There are two celebrated *Tirthas* called *Ahas* and *Sudina*. O foremost of men, bathing there one goes to the regions of Surja.

101. One should then go to *Mrigadhuma*, celebrated all over the there worlds. O best of kings, one should bathe there in the Ganges.

102. Worshipping there Mahadeva, one obtains the fruits of *Ashwamedha*. Bathing in the *Devi Tirtha*, a man obtains the fruits of giving away one thousand kine.

103. One should then go to *Vamanaka*, celebrated over the three worlds. Bathing there in the *Vishnupada* and worshipping *Vamana*,

104. One, being freed from all his sins and his soul being purified goes to the region of Vishnu. Bathing in the *Kulampuna* one purifies his own race.

105. Going to the lake of Pavana, which is a excellent *Tirtha* called *Maruta*, and bathing there, O foremost of men, one is adored in the regions of Vayu.

106. Bathing in the lake of the immortals and worshipping the lord of the immortals, one is adored in the celestial region through the prowess of the immortals.

107. Bathing according to the ordinance in the Salisurja of Solibotra, O king of kings, one obtains the fruits of giving away one thousand kine.

108. O best of the Bharata race, bathing in the *Tirtha* called *Srikunja* in the *Saraswati*, one obtains the fruits of *Agnishtoma* sacrifice.

109. O perpetuator of the Kuru race, then going to the *Naimishakunja*, the ascetic Rishis had in the days of yore left *Naimisha*,

110. And going to a visit of *Tirthas*, they went to Kurukshetra. O best of the Bharata race, there on the banks of the *Saraswati*, a grove was made;

111. It served as a resting place for them and it was very delightful to all of them. Bathing in that *Kunja*, a man obtains the fruits of *Agnishtoma* sacrifice.

112. O virtuous man, one should then go to the excellent *Tirtha*, called *Kanga*. Bathing in the *Kanga Tirtha* a man obtains the fruits of giving away one thousand kine.

113. O king of kings, one should then go to the excellent *Tirtha*, called *Bramha*. Bathing there, the other three orders obtain the states of a Brahmana.

114. And if a Brahman bathes there, he becomes pure-souled and obtains the highest refuge. O foremost of men, one should then go to the excellent *Tirtha*, called *Soma*.

115. O king, bathing there, a man goes to the region of *Soma*. O ruler of men, one should then go to the *Tirtha*, called *Sapta-Saraswata*,

116—117. Where the celebrated great *Rishi* Mankanaka obtained success in asticisim. O king, we have heard that in the days of yore Mankanaka cut his hand with *Kusa* grass, and from his that wound vegetable juice flowed out (instead of blood). O king, seeing that vegetable juice, he began to dance in joy.

118. When he thus began to dance, all the mobile and immobile creatures began to dance.

119. O ruler of men, O king, then Bramha and other celestials and the ascetic Rishis all went to Mahadeva and represented to him all about the Rishi.

120. (They said), "O deity, you should do that by which the Rishi may not

dance." Coming to the dancing Rishi who was senseless in joy, the deity thus spoke to him in order to do good to the celestials.

Siva said :—

121. O great Rishi, O virtuous man, why are you dancing? O foremost of Rishis, why are you so much delighted?

The Rishi said :—

122. O foremost of Bramhans, I am an ascetic ever steady in the path of virtue. O Brahmana, do you not see that vegetable-juice is flowing from the wound of my hand?

123. Seeing which I am dancing in great joy.

Pulastya said :—

To that Rishi who was blinded by emotion, the deity smilingly thus spoke.

124—125. "O Brahmana, I am not at all astonished. Behold me." O foremost of men, O sinless king, having thus addressed him, Mahadeva pressed his thumb by the tip of his own finger. O king, then from that wound came out ashes white as snow.

126. O king, seeing this the Rishi became filled with shame and fell at his feet. Believing that there was nothing better and greater than the Rudra, (he thus adored him).

127. "O wielder of trident, you are the refuge of the celestials and the Asuras,—nay of the whole universe. You have created the three worlds with their mobile and immobile creatures.

128. It is you again who swallow everything at the end of the Yuga. You are incapable of being known by the celestials,—what to speak of me!

129. O sinless one, the celestials with Bramha are displayed in you. You are everything, the creator himself, and the ordainer of the world.

130. It is through your favour that the celestials sport without anxiety or fear." Having thus adored Mahadeva, the Rishi thus spoke to him;

131. "O god of gods, grant me your grace, so that my asceticism may not diminish." Thereupon the deity, becoming glad in heart, thus spoke to that Brahmana Rishi,

132. "O Brahmana, let your asceticism increase thousand-fold through my grace. O great Rishi, I shall live with you in your hermitage.

133. Bathing in *Sapta-Saraswata*, those that will worship me will obtain everything however difficult to get here and hereafter.

134. They will, without doubt, attain to the *Saraswata* region." Having said this, Mahadeva disappeared then and there.

135. One should then go to *Asanasha*, celebrated all over the world, where Bramha and other celestials and ascetic Rishis,

136. And the illustrious Kartikeya, O descendant of Bharata, impelled by the desire to do good to the descendant of Bhrigu, are ever prssent during the three *Sandhyas*.

137. O foremost of men, bathing in the *Tirtha* called *Kapalamochana* which cleanses off one's sins, one is freed from all his sins.

138. O best of men, one should then go to the *Tirtha* called *Agni*. Bathing there, one goes to the region of *Agni* and saves his own race.

139. O best of the Bharata race, there is a *Tirtha* of Vishwamitra. O best of men, bathing there, one obtains the status of a Brahmana.

140. Going to the *Brahmajoni* with purity and with subdued soul, and, O best of men, bathing there one goes to the region of Bramha.

141. There is no doubt that, he thus sanctifies his seven generations upwards and downwards. O king of kings, one should then go to the *Tirtha*, celebrated all over the world,

142. Which is known by the name of *Prithudaka* belonging to Kartikeya. O king, by bathing there and worshipping the Pitris and the celestials,

143. Whatever bad acts one,—whether a man or a woman,—has committed willingly or unwittingly, impelled by human motives,

144. O descendant of Bharata, are all destroyed. He obtains the fruits of *Aswamedha* (sacrifice) and also goes to heaven.

145. The learned men say that Kurukshetra is holy,—holier than Kurukshetra is the *Saraswati*,—holier than the *Saraswati* are all the *Tirthas* put together,—and holier than all the *Tirthas* is the *Prithudaka*.

146. He, who by the recitation of prayers casts off his body at *Prithadaka* which is the best of all the *Tirthas*, becomes an immortal.

147. It has been sung by Sanatkumara and the illustrious Vyasa. O king, it is in the Vedas also, that one should go to the *Prithudaka* with subdued soul.

148. O perpetuator of the Kuru race, no *Tirtha* is superior to *Prithudaka*. There is no doubt that, that *Tirtha* is purifying, holy and sin-destroying.

149. O foremost of men, O best of the Bharata race, bathing in the *Prithudaka* (even) sinful men go to heaven. Thus say all wise men.

150. O best of the Bharata race, O king, there is another *Tirtha* called *Madhusraba*. Bathing there, a man obtains the fruits of giving away one thousand kine.

151. O king of kings, one should then go in due order to the celebrated and sacred *Tirtha* where the *Saraswati* and the *Aruna* are united together.

152. The man who bathes there fasting for three nights, is cleansed of even the sin of killing a Brahmana. He obtains the fruits greater than those of *Agnishtoma* and the *Atiratha* (sacrifices)

153. O best of the Bharata race, he saves his anscestors seven generations upwards and downwards. O perpetuator of the Kuru race, there is another *Tirtha*, called *Ardhakila*.

154. Darbhi created it in the days of yore from compassion for the Bramhanas. By vows, by taking the sacred thread, by fasts,

155. By rites, and by Mantras, one certainly becomes a Bramhana. O foremost of men, it has been seen by the ancients that by bathing there, men destitute of rites and *Mantras* are made learned and are endued with the fruits of observing the vows.

156. O foremost of men, Darbhi had brought there also the four oceans. Bathing in them one does not meet with any calamity.

157. He obtains the fruits of giving away one thousand kine. O virtuous man, one should then go to the *Tirtha* called *Sata-Sahasrakam*.

158. There are two celebrated *Tirthas* called *Sahasraha*. Bathing in them one obtains the fruits of giving away one thousand kine.

159. Fasts and gifts there multiply themselves thousandfold. O king of kings, one should then go to the excellent *Tirtha* called *Renuka*.

160. Bathing there and being engaged there in worshipping the celestials and the Pitris, one becomes pure-souled. His sins being all destroyed, he obtains the fruits of *Agnishtoma*.

161. Bathing there in the *Tirtha* called *Vimochona* with passions and senses subdued, one is cleansed of all his sins derived from receiving gifts.

162, Then going to *Panshabati* with passions centrolled and with *Brahmacharja* life, one becomes greatly virtuous, and is adored in the region of the virtuous.

163—65. One should then go to the *Tirtha*, called *Tajasha*, belonging to Varuna blazing in its own effulgence. There the lorld of *Yoga*, Vrishdhwaja, Sthanu himself is always is present. There Brahma and and the other celestials installed Guha in the command of the celestial army. Going there he who worships the lord of the celestials obtains success. O perpetuater of the Kuru race, in the east of *Tajasha*, there is a *Tirtha* called *Kuru*.

166. Bathing in the *Kuru-tirtha* with passions controlled and with life of a *Brahmacharee*, his soul being purified and and his sins being all destroyed, one goes to the region of Brahma.

167. One should then go with regulated diet and subdued soul to *Sarga-dwara*. He obains the fruits of giving away one thousand kine and goes to the region of Brahma.

68. O ruler of men, then the pilgrim should go to *Anaraka*. O king, bathing there one never meets with any difficulty.

169. O ruler of earth, O foremost of men, there Brahma himself accompanied by the celestials with Narayana at their head is always present.

170. O king of kings, O perpetutor of the Kuru race, the wife of Rudra is also present there. He who beholds that goddess never meets with any calamity.

171. O king, there is (an image) of the husband of Uma, the lord of the universe. He who sees that great god is cleansed of all his sins.

172. O chastiser of foes, O great king, seeing the lotus-navelled Narayana, one blazes forth and goes to the region of Vishnu.

174. O king, then the pilgrim should go to the *Tirtha*, called *Sashtipura*. Walking round it, he obtains the fruits of giving away one thousand kine.

175. O descendant of Bharata, going to the *Tirtha*, called *Pavana* and worshipping the Pitris and the celestials, one obtains the fruits of *Agnistoma* sacrifice.

176. O best of the Bharata race, O ruler of earth, there is *Gangahrada* and another well *(Tirtha)* ; in that well thirty millions of *Tirthas* are present.

177. O king, bathing there, a man goes to the celestial region. Bathing in *Apagaya* and worshipping Maheswara,

178. A man obtains the state of Ganapatya and saves his race. One should then go to the *Tirtha* called *Sthanubata*, celebrated all over the three worlds.

179. O king, bathing there a man goes to the celestial region. One should then go to Vedaripachana, the hermitage of Vashishta.

180. A man, fasting there for three nights, should eat *Vadari* (Jujubes). He who lives on *Vadari* for twelve years,

181. And, O ruler of men, he who fasts there for three nights, obtains equal merits. O king, going to *Indramarga*, the Pilgrim

182. Is adored in the region of Indra by fasting there day and night. Going to *Ikaratra*, he who lives there for one night

183. With regulated vows and truthfulness, becomes adored in the region of Brahma.

184. Where there is the hermitage of Aditya, the illustrious diety of great effulgence, (there is also another *Tirtha*). Bathing in it, and worshipping there the god of light, a man

285. Goes to the region of Soma and saves his race. O ruler of men, bathing in the *Soma Tirtha*, the Pilgrim

186. Goes to the region of Soma without any doubt. O virtuous man, one should then go to the illustrious Dadhichi's

187. Sacred *Tirtha* called *Povaka*, celebrated all over the world. Here was born that ocean of asceticism, Angiras, of the Saraswata race.

188. Bathing in that *Tirtha*, a man obtains the fruits of *Aswamedha* sacrifice, and he without any doubt obtains the region of Saraswati.

189. One should then go with regulated wows and with the life of *Brahmacharja* to *Kanyasrama*. O king, living there three nights with regulated diet and subdued soul,

190. One obtains one hundred celestial damsels and goes to the region of Brahma. O virtuous one, one should then go to the *Tirtha* called *Sanihati*.

191. Brahma and other celestials and ascetic Rishis go there every month and earn great virtue.

192. Bathing in *Sankilar* during a solar ecclipse, one obtains the fruits of *Ashwamedha* sacrifice and of other sacrifices that are everlasting.

193. Whatever *Tirtha* exists on earth or in the sky, all the rivers, lakes, ponds, springs,

194. Large and small tanks and all other *Tirthas* sacred to particular gods, O ruler of men, all come here without doubt on the day of new moon,

195. And they certainly mix with *Sanahati* every month. It is therefore that this *Tirtha* is known by the name of *Sanahata*.

196. He who bathes there and drinks its water is adored in the celestial region. In a solar ecclipse on the new moon

197. He who performs *Sradha* ceremony here after having bathed obtains the fruits of the performance of one thousand horse-sacrifices.

198—99. Whatever sins a man or a woman commits are without doubt all destroyed as soon as one bathes and performs *Sradha* ceremoney in this *Tirtha*. He also goes to the region of Brahma on a lotus colored car.

200. Bathing then in *Koti Tirtha* after having worshipped the Jaksha door-keeper, Machukraka, one obtains the fruits of giving away gold in abundance.

201. O best of the Bharata race, there is a *Tirtha* called *Gangahrada*. O virtuous man, bathing there with subdued soul and with *Brahmacharya* life,

202. A man obtains the fruits of *Rajshuya* and *Asawamedha* sacrifice. On earth the *Tirtha* called *Naimisha* and in the sky the *Tirtha* called *Pushkara* (are great),

203. But in all the three worlds *Kurukshetra* is the greatest. Even the dust of Kurukshetra carried by wind

294 Takes away the sinful men to the highest state. In the north (of it) flows the *Drishadwati* and in the south the *Saraswati*.

205 He who lives in this region really lives in heaven. "I will go to Kurukshetra, I will live in Kurukshetra," he who utters these words even once becomes cleansed of all his sins.

206, The sacred Kurukshetra which is adored by the celestials is considered the sacrificial altar of the gods. Those mortals that live there have nothing to make them miserable at any time.

207. The region that lies between Tarnatuka and Arantuka and the lakes of Rama and Machakruka is (called Kurukshetra). It is also called Samantapanchaka. It is said to be the northern sacrificial altar of the Grandsire (Bramaha)

Thus ends the eighty third chapter in Tirthayatra of Vana Parva.

CHAPTER LXXXIV.

(TIRTHAYATRA PARVA)—*Continued.*

Pulastya said:—

1. O great king, one should then go to the excellent *tirtha*, called *Dharma* where the greatly exalted Dharma performed excellent asceticism.

2. It is for this reason he made the place a sacred *tirtha* and made it known after his own name. O king, bathing there a virtuous-man with subdued soul

3. Purifies without doubt his ancestors seven generations upwards and downwards. O king of kings, one should then go to the excellent *Ganabapi*.

4. (Going there) one obtains the fruits of *Agnishtoma* and goes to the region of Munis. O king, a man should then go to *Saugandikvana*.

5. There live Bramha and other celestials, the Rishis, the ascetics, the Sidhyas, the Charanas, the Gandharvas, the Kinnaras and the great Nagas.

6. As soon as one enters that forest all sins are destroyed. There flows that best of streams, that foremost river of all rivers,

7. That sacred goddess, O king, which is known (there) by the name of *Plaksha Devi*; bathing there in the water issuing forth from the hill,

8. And worshipping the Pitris and the celestials, one obtains the fruits of *Aswamedha* sacrifice. There is a very inaccessible *Tirtha*, called *Ishanodhyushita*,

9—10. Lying from the anthill at the distance of six throws of a *Sainya* (wooden sacrificial stick). O foremost of men, it is seen in the Puranas that as soon as one bathes in it, one obtains the fruits of giving away one thousand *Kapila* kine and also those of *Aswamedha* sacrifice. O descendant of Bharata, next are the *Tirthas* called *Sugandha*, *Sutakundha* and *Pancha Yaksha*.

11. One going there, O king, becomes adored in the celestial region. O descendant of Bharata, going there to the *Tirtha* called *Trisula*,

12. And bathing there and worshipping the Pitris and the celestials, there is no doubt one obtains the state of *Ganapatya* after giving up his body.

13. O king of kings, one should then go to the excellent celestial region which is known all over the three worlds by the name of *Sakamvari*.

14. O ruler of men, for one thousand celestial years, that lady of excellent vows lived month after month on herbs.

15. Many ascetic ladies who were devoted to that goddess came there. O descendant of Bharata, they were all entertained by her with herbs.

16. It is for this she was given the name of *Sakamvari*. Going to *Sakamvari* with rapt attention and with *Brahmacharya* life,

17—18. And living in purity three nights there on herbs alone, a man obtains at the will of the goddess, O descendant of Bharata, the merit of living on herbs for twelve years. Then one should go to the *Tirtha* called *Suvarna*, celebrated all over the three worlds.

19. There Visnu in the days of yore worshipped Rudra in order to get his grace. He obtained many boons difficult to be got by even the celestials.

20. O descendant of Bharata, having been thus gratified, the destroyer of Tripura said, "O Krishna, you shall cirtainly be very beloved on earth.

21. There is no doubt you will be the foremost being in the universe." O king of kings, going there and worshipping Vrishadwja (Siva),

22. One obtains the fruits of *Ashwamedha* (sacrifice) and acquires the state of *Ganapatya*, Then one should go to *Dhumavati* and fasting there for three nights, a man

23. Obtains without doubt all the desires that he entertains in his mind. O ruler of men, in the southern side of this *Tirtha*, belonging to this *Tirtha*, there exists a *Tirtha* called *Rathavarta*.

24. O virtuous man, one should go there with reverential mood and with passions all subdued. He then obtains through the grace of Mahadeva the highest state.

25. O best of the Bharata race, O greatly wise one, walking round it, one should, go to the *Tirtha* called *Dhara* which destroys all sins.

26. O foremost of men, O king, bathing there, one becomes freed from all sorrow. O virtuous one, one should then go, after bowing to the great mountain,

27. To the source of the *Ganges* which is certainly like the gate of heaven. There one should with controlled soul bathe in the *Tirtha* called *Kati*.

28. He then obtains the fruits of *Pandarika* sacrifice and saves his own race. Living there for one night, one obtains the fruits of giving away one thousand kine.

29. Offering oblations according to the ordinance to the Pitris and the celestials at *Saptaganga*, *Triganga* and *Sakravarta*, one becomes adored in the regions of the virtuous.

30. Then bathing in *Kanakhala* and fasting there for three nights one obtains the fruits of *Aswamedha* and goes to the celestial region.

31. O ruler of men, then the pilgrim should go to *Kapilavata*; and fasting there for one night, one obtains the fruits of giving away one thousand kine.

32. O king of kings, O best of the Kurus, one should then go to the illustrious Kapila, the king of the Nagas who is celebrated all over the three worlds.

33. O ruler of men, bathing in the *Naga-Tirtha*, a man obtains the fruits of giving away one thousand Kapila kine.

34. Then one should go to the *Tirtha* of Santanu, called *Lalitika*, O king, bathing there a man never meets with calamity.

35. The man, who bathes at the confluence of the *Ganga* and the *Jamuna*, obtains the fruits of ten *Aswamedha* sacrifice and saves his own race.

36. O king of kings, one should then go to *Sugandhaka* celebrated all over the world. His soul being purified and his sins all destroyed one becomes adored in the region of Bramha.

37. O ruler of men, then the pilgrim should go to the *Rudravarta*. O king, bathing there one goes to the celestial region.

38. O foremost of men, bathing at the confluence of the *Ganges* and the *Saraswati* one obtains the fruits of *Ashwamedha* and goes to the celestial region.

39. Going to *Vadrakarnashwara* and worshipping the celestials according to proper rites, one never meets with any calamity; and becomes adored in the celestial region.

40. O ruler of men, one should then go to *Kubja marga*; one then obtains the fruits of giving away one thousand kine and goes to the celestial region.

41. O ruler of men, then the pilgrim should go to *Arundhantivata*. Bathing at *Samudrava* with concentrated soul and with *Brahmacharya* life,

42. And fasting there for three nights, a man obtains the fruits of *Ashwamedha* sacrifice. He obtains the fruits of giving away one thousand kine and saves his own race.

43. One should then go with concentrated mind and with *Brahmackarya* life to Bramhavarta. He obtains the fruits of *Aswamedha* and goes to the region of Soma.

44. Going to *Jamunaparva* he who bathes in the *Jamuna* obtains the fruits of *Aswamedha* and becomes adored in the celestial region.

45. Then going to the *Tirtha* called *Darvisankranama* which is adored by all the three worlds, one obtains the fruits of *Aswamedha* and goes to ths celestial region.

46. Going to *Sindhu Pravasa* which is frequented by the Sidhas and the Ghandharvas, and living there for five nights, one obtains the fruits of giving away much gold.

47. Then going to the very inaccessible *Vedi*, one obtains the fruits of *Aswamedha* and goes to the celestial region.

48. O descendant of Bharata, going to *Rishikulya* and *Vashistha* and by visiting Vashista, all the other orders attain to Brahmanahood.

49. Going to *Rishikulya*, the man who bathes there becomes freed from all his sins and by worshipping there the Pitris and the celestials, he goes to the region of the Rishis,

50. O ruler of men, if one lives there for a month subsisting on herbs (he too goes to the Rishi's land). Going then to *Vrigutunga*, one obtains the fruits of *Ashwamedha* (sacrifice).

51. Going to *Virapramoksha* one is cleansed of all his sins. O descendant of Bharata, going then to the *Tirtha*, called *Kirtika* and *Magha*,

52. A man obtains the fruits of *Agnishtoma* and *Atiratha* (sacrifices). Then going to the excellent *Tirtha* called *Vidya* in the evening,

53. He who bathes there obtains every kind of knowledge. Then one should live one night at *Mahasrama*, which is capable of destroying all sins.

54. By taking a single meal there a man obtains many blessed regions and saves ten preceeding and ten succeding generations of his race.

55. Fasting there for six days and liveing there for a month at *Mahalaya*, his soul being purified and all his sins destroyed, one obtains the fruits of giving away much gold.

56. Then going to *Vitasika* frequented by the Grandsire one obtains the fruits of *Ashwamedha* and acquires the state of *Ganas*.

57. Then going to the *Tirtha* called *Sundarika*, frequented by the Siddhas, it

is seen in the *Puranas*, one obtains personal beauty.

58. Then going to *Bramhani* with one's passions controlled and with *Brahmacharya* life, one goes to the region of Brahma on a lotus coloured car.

59. Then one should go to the sacred *Naimisha*, frequented by the Sidhas, where Bramha with the celestials always dwells.

60. Only by wishing to go to *Naimisha*, half of one's sins is destroyed. As soon as a man enters it, he is cleansed of all his sins.

61. O descendant of Bharata, the heroic pilgrim should live in *Naimisha* for one month; for all the *Tirthas* are in *Naimisha*.

62. O descendant of Bharata, bathing there with regulated diet and subdued soul, one obtains the fruits of many sacrifices.

62. O best of the Bharata race, he sanctifies his race for seven generations upwards and downwards. He who gives up his life in *Naimisha* by fasting,

64. The wise men say, sports in the celestial region. O foremost of kings, *Naimisha* is ever sacred and holy.

65. Going to *Gangadveda* and fasting there for three nights, a man obtains fruits of *Bajpaya* and becomes like Bramha himself.

66. Going to the *Saraswati*, he who offers libations to the Pitris and the celestials, no doubt sports in the regions of Saraswati.

67. Then one should with *Brahmacharya* life go to *Vahuda*. Living there for one night, one becomes adored in celestial region.

68. O descendant of Kuru, he obtains the fruits of the *Revasatra* sacrifice. Then one should go to the holy *Kshiravati* surrounded by holier beings.

69. Worshipping there the Pitris and the celestials one obtains the fruits of *Bajpaya* (sacrifice). Then going to *Bimala* lake with concentrated mind and with *Brahmacharya* life,

70. And living there for one night, one becomes adored in the celestial region. One should then go to *Gopratara*, the excellent *Tirtha* in the *Sarayu*,

71. Where Rama went to heaven with all his servants, soldiers and beasts of burden. By giving up one's body, O king, he obtains the great effulgence of the *Tirtha*.

72. O descendant of Bharata, through the grace of Rama and through one's own virtuous deeds, O ruler of men, the man who bathes in that *Tirtha* called *Gopratora*,

73. His body being purified and his sins being destroyed, becomes adored in the celestial region. O descendant of Kuru, bathing in the *Rama Tirtha* in the *Gomati*, a man,

74. Obtains the fruits of *Ashwamedha* sacrifice and sanctifies his own race. O best of the Bharata race, there is a *Tirtha* called *Satasahasrika*.

75 Bathing there with regulated diet and subdued soul, O best of the Bharata race, one obtains the fruits of giving away one thousand kine.

76. O king, bathing in the *Koti Tirtha* and worshipping Guha, a man obtains the fruits of giving away one thousand kine and becomes effulgent.

78. Then going to *Varachi* and worshipping Vrishadhwaja (Siva) and then bathing in the *Kapali Hrada* a man obtains the fruits of *Rajshuya* sacrifice.

79, O perpetuator of the Kuru race, going to *Avimukta*, the pilgrim is cleansed of even the sin of killing a Bramhana as soon as he sees the god of gods (Siva).

80. A man who gives up his life there obtains final salvation. O king of kings, then going to the inaccessible *Tirtha* of *Markandaya*,

81. Situated at the confluence of the *Gomati* and the *Ganges*, ever celebrated over the world, one obtains the fruits of *Agnishtoma* (sacrifice) and saves his race.

82. Then going to *Gaya* with concentrated mind and with *Bramhacharja* life, one obtains the fruits of *Ashwamedha* and also saves his race.

83. There is the *thirtha* called *Akhayavata*, celebrated all over the three worlds. Whatever is offered there to the Pitris is said to become inexhaustible.

84. Bathing in the *Mahanada* and offering there oblations to the Pitris and the celestials, one obtains eternal region and also saves his race.

85. Then going to *Bramhasara* adorned with the woods of Dharma, one goes to the region of Brahma as soon as the night is gone.

86. A best sacrificial pillar was built on that lake by Bramha. He who walks round that pillar obtains the fruits of *Bajpaya* (sacrifice).

87. O king of kings, one should go to *Dhenuka* celebrated over the world. O

king, living there one night, and giving away sessame and kine,

88. His soul being purified and his sins being all destroyed, a man certainly goes to the region of Soma. O king, there is still to be seen a greatly wonderful mark.

89. The Kapilas with their calves used to roam over that mountain. O descendant of Bharata, the hoof-marks of Kapilas with their calves are to be seen there even up to date.

90. O king of kings, O foremost of monarchs, bathing in these hoof-marks, O descendant of Bharata, whatever sin is committed is all destroyed.

91. Then one should go to *Gridhraoata* which is the region of the god, the wielder of trident. Going to Vrishadhwaja (Siva), one should rub his body with ashes.

92. If he is a Brahmana, he will obtain the fruit of observing twelve years' vows, and if he is of other castes, all his sins will be destroyed.

93. O best of the Bharata race, one should then go to *Udyanta* mountain resounding with melodious notes. The foot-prints of Savitri are still to be seen there.

94. The Brahmana of rigid vows who recites his *Sandhya* (prayers) there but once obtains the merit of reciting *Sandhya* for twelve years.

95. O best of the Bharata race, there is the *Tirtha* known by the name of *Jonidwara*. Going there a man is freed from the pain of rebirth,

96. O king, the man who lives at *Gaya* during both the white and the black fortnight, no doubt sanctifies the seven generations of his race upwards and downards.

97. One should desire for many sons, so that one may go to *Gaya*, or perform *Ashwamedha* or offer a *Nila* bull.

98. O king, O ruler of men, the pilgrim should then go to *Falgu*; he obtains the fruits of *Ashwamedha* (sacrifice) and attains to great success.

99. O king of kings, one should then go with concentrated mind to *Dharmaprishtha*. O great king ever steady in war, Dharma is always present there.

100. Drinking there the water of the well and purifying one's self there by a bath and and also offering oblations to the Pitris and the celestials, one, being cleansed of his sins, goes to heaven.

101. There is the hermitage of *Matanga* the Rishi of controlled passions. By entering that charming hermitage which is capable of destroying all griefs and sorrows,

102. A man obtains the fruits of the *Gavamayana* (sacrifice). By touching (the image of) Dharma there, one obtains the fruits of *Ashwamedha* sacrifice.

102. O king of kings, one should then go to the excellent region of Bramha. O king, going there by that foremost of Purushas, Bramha,

104. A man obtains the fruits of *Rajshuya* and *Ashwamedha* sacrifices. O ruler of men, the pilgrim should then go to *Rajagriha*.

105. Bathing there one rejoices (in heaven) like (the Rishi) Kakshivat. A man with purity should take there the offerings daily made to Jakshini,

106. Through the favour of Jakshini one is cleansed of the sin of even killing a Bramhana. There going to *Maninaga* one obtains the fruits of giving away one thousand kine.

107. O descendant of Bharata, he who eats anything belonging to that *Tirtha* does not die even if he is bitten by a venomous snake.

108. Living there for one night, one is cleansed of all his sins. Then one should go to the charming forest of the Bramharshi Goutama.

109. Bathing in the lake *Ahalya* one attains to most excellent state; attaining to Sree, O king, one obtains best prosperity.

110. O virtuous man, there is a well celebrated all over the three worlds. Bathing there one obtains the fruits of *Bajpaya* (sacrifice)

111. There is (another) well sacred to the royal sage Janaka worshipped by the celestials. Bathing there one goes to the region of Vishnu.

112. Then one should go to Vinasana which destroys all sins. He obtains the fruits of *Bajpaya* (sacrifice) and goes to the region of Soma.

113. Going then to *Gandake* which was produced by the water of all *Tirthas*, one obtains the fruits of *Bajpaya* (sacrifice) and goes to the region of Surja.

114. Then going to the river *Visala*, celebrated over the three worlds, one obtains the fruits of *Agnishtoma* sacrifice and goes to the celestial region.

115. O virtuous man, then going to the forest of the ascetics called *Adhivanga* O great king, one rejoices without doubt amongst the Guhyakas.

116. Then going to the river named *Kampana* frequented by the Sidhas one obtains the fruits of *Pundarika* sacrifice and goes to the celestial region.

117. O ruler of earth, then going to the stream, called *Maheswari*, one obtains the fruits of *Aswamedha* (sacrifice) and saves his own race.

118. O ruler of men, going to the tank, of the celestials, one never meets with any calamity; he obtains the fruits of *Ashwamedha* sacrifice.

119. Then one should go with concentrated mind and with *Brahmacharja* life to *Somapada*. Bathing in *Maheshwara pada*, one obtains the fruits of *Ashawamedha* sacrifice.

120. O best of the Bharata race, it is well-known there is in that *Tirtha*, ten millions of *Tirthas*. O king of kings, a wicked-minded Asura in the form of a tortoise,

121. Was stealing it away, when, O king, it was recovered from him by Vishnu. O hero steady in war, bathing in that *Tirtha*,

122. One obtains the fruits of *Pundarika* (sacrifice) and goes to the region of Vishnu, O king of kings, one should then go to the region of Narayana,

123. O descendant of Bharata, near which Vishnu always dwells. There Brahma and other celestials, the ascetic Rishis,

124. The Adityas, the Vasus, and the Rudras adore Janardana (Krishna). (In that *Tirtha*) Vishnu of wonderful deeds has become known us *Shalagrama*,

125. Going to the lord of the three worlds, the giver of boons, the eternal Vishnu, one obtains the fruits of *Ashwamedha* and goes to the region of Vishnu.

126. O virtuous man, there is a well which is capable of destroying all sins;—in that well four seas always dwell.

127. O king of kings, bathing in it, one does not meet with any calamity; going to the giver of boons, the great god, the eternal Rudra,

128. Where, O king, he always dwells, one shines like the moon emerged from the clouds. Bathing in *Jatismara* with subdued mind and with purity,

129. One obtains without doubt the recollections of his former life by his bath there. Going to *Maheshwarpura* and worshipping *Vrishadhwaja* (Siva),

130. One obtains without doubt the fulfillment of his desire by fasting (in that *Tirtha*). Then going to *Vamana* which destroys all sins,

131. And going to the deity Hari one never meets with any calamity. Then one should go to the hermitage called Kusika, which is capable of destroying all sins.

132. Then going there to *Kousiki* which destroys the greatest of sins, a man obtains the fruits of *Rajshyua* sacrifice.

133. O king of kings, one should then go to the excellent forest called *Champaka*. Living there for one night one obtains the fruits of giving away one thousand kine.

134t Then going to the inaccessible *Tirtha*, called *Jyessthila* and living there for one night one obtains the fruits of giving away one thousand kine.

135. O foremost of men, seeing there the lord of the universe with his goddess of great effulgence, one goes to the region of *Mitravaruna*.

136. Fasting there for three nights one obtains the fruits of *Agnishtama* sacrifice. Going to *Kanyasamvedya* with regulated diet and subdued soul,

137. O foremost of men, one goes to the region of Manu, the lord of creation. O descendant of Bharata, whatever is given away (in charity) at (the *Tirtha*, named) *Kanya*,

138. The Rishis of rigid vows say, becomes everlasting. Going to *Nischira* which is celebrated all over the three worlds,

139. One obtains the fruits of *Ashwamedha* sacrifice and goes to the region of Vishnu. The man, who gives away in charity at the confluence of *Nischira*.

140. O foremost of men, goes to the blessed region of Brahma. There is the hermitage of Vashista, celebrated all over the world.

141. Going to *Devakuta*, frequented by the celestial Rishis, one obtains the fruit of *Ashwamedha* (sacrifice) and saves his race.

142. O king of kings, one should then go to the lake of the Rishi Kousika, where in days of yore Kousika's son Viswamitra obtained success (in asceticesm).

143. Bathing there one obtains the fruits of *Bajpaya* sacrifice. O best of the Bharata race, the hero who lives at Kousika for one month,

144. Obtains in one month without doubt the virtue which is the fruit of *Ashwamedha* (sacrifice). He who lives in that foremost of all *Tirthas*, called *Mahahrada*

145. Never meets with any calamity and obtains the fruits of giving away much gold. Seeing *Kumara* (Kartikeya) who lives in *Virasrama*,

146. A man obtains without doubt the fruits of *Ashwamedha* sacrifice. Going

then to *Agnidhara*, celebrated all over the three worlds,

147. And bathing there, one obtains the fruits of *Agnishtoma* sacrifice. Going to the great god, the giver of boons, the eternal Vishnu,

148. And going to the tank, sacred to the Grandsire (Brahma) (situate) near the king of mountains and bathing there, one obtains the fruits of *Agnishtoma* sacrifice.

149. Issuing from the Grand-sire's tank, that holds the sanctifying (stream) *Kumaradhara* celebrated all over the three worlds,

150. And bathing there one considers in his mind that all his desires are fulfillled. Fasting for six days, one is cleansed of the sin of even killing a Brahmana.

151. O virtuous man, the pilgrim should then go to the peak of the great goddess Gouri, celebrated all over the world.

152. O foremost of men, ascending it one should go to *Sthanakunda*. Bathing in *Sthanakunda*, one obtains the fruits of *Bajpaya* (sacrifice).

153. Bathing there and worshipping the Pitris and the celestials one obtains the fruits of *Ashwamedha* (sacrifice) and goes to the region of Sakra (Indra).

154. Then going to the well, called *Tamraruna*, frequented by the celetials, O ruler of men, one obtains the virtue that is the fruit of a man-sacrifice.

155. Bathing at the confluence of the *Kaltika* and the *Kosika* and the *Aruna* and fasting there for three nights, a learned man is cleared of all his sins.

156. Going to the *tirtha* called *Urvasi* and then to *Somasrama* and bathing at *Kumbhakarnasrama* a wise man becomes adored on earth.

157. Bathing in *Kokamuka* with *Bramhacharja* life and well observed vows, it is seen in the Puranas, one obtains the recollection of his former births.

158. Going to *Prangndi*, a twice-born becomes successful in his wishes, and his soul being purified and sins being all destroyed he goes to the region of Sakra (Indra).

159. Going then to the island called *Rishava* which destroys all sins and bathing in the Saraswati one blazes forth in heaven.

160. O great king, bathing then in the *Tirtha*, called *Auddalaka*, frequented by the Rishis one is cleansed of all his sins.

161. Going then to the sacred *Dharma Tirtha*, frequented by the Brahmarshis, one obtains the fruits of *Bajpaya* (sacrifice) and becomes adored in heaven.

162. Then going to *Champa* and bathing in the *Bhagirati*, and then going to *Dundarpana*, one obtains the fruits of giving away one thousand kine.

163. Then one should go to the sacred *Lalitika* graced with the presence of the virtuous; one thus obtains the fruits of *Rajshyua* sacrifice and becomes adored in heaven.

Thus ends the eighty fourth chapter, the narrative of Tirthas, in the Tirthayatra of Vana Parva.

CHAPTER LXXXV.

(TIRTHAYATRA PARVA)—

Continued.

Pulastya said:—

1. Then going to the excellent *Tirtha* called *Samvedya* in the evening, and bathing there, a man obtains without doubt great learning.

2. O king, going then to *Tollouhitya*, *Tirtha* created in the days of yore by the prowess of Rama, one obtains the fruits of giving away much gold.

3. Going to the *Korotua* and fasting there for three nights, a man obtains the fruits of *Aswamedha*,—this is the injunction of the lord of creation.

4. O king of kings, it has been said by the wise men that he who goes to the place where the *Ganges* has joined the sea, one obtains ten times the merit of *Aswamedha* sacrifice.

5. O king, going to the opposite bank of the *Ganges* and living there for three nights, one is cleansed of all his sins.

6. Then one should go to *Vaitarini*, which destroys all sins. Going then to the *Tirtha*, called *Biraja*, one shines like the moon.

7. Sanctifying his own race, he is cleansed of all his sins. Receiving the fruits of giving away one thousand kine, a man sanctifies his race.

8. Living with purity at the confluence of the *Sona* and the *Jotirathi* and offering oblations to the *Pitris* and the celestials, one obtains the fruits of *Agnishtoma* sacrifice.

9. O descendant of Kuru, bathing in *Vanhsagulma* which is the source of the *Sona* and the *Narmuda* one obtains the fruits of *Aswamedha* sacrifice.

10. O ruler of men, going to the *Tirtha*, called *Rishava* in *Kosala*, and fasting there for three nights, a man obtains the fruits of *Bajpaya* sacrifice.

11. He obtains the fruits of giving away one thousand kine and saves his race. Going to *Kosala* and bathing in the *Tirtha* called *Kala*,

12. One obtains without doubt the fruits of giving away eleven bulls. Bathing at *Pushpatathya* and fasting there for three nights, a man,

13. O king, receiving the fruits of giving away one thousand kine, sanctifies his race. O best of the Bharata race, then bathing in the *Tirtha*, called *Vadarika*,

14. One obtains long life and goes to the celestials region. Going then to *Bhagirathi*,

15. And going to *Dandaksha* and *Champa* and bathing in them one obtains the fruits of giving away one thousand kine. Then one should go to the sacred *Lapatika* graced by the presence of the virtuous.

16. One obtains the fruits of *Bajpaya* sacrifice and becomes adored by the celestials. Then going to *Mahendra*, frequented by the son of Jamadagni,

17. And bathing at the *Rama Tirtha*, a man obtains the fruits of *Ashwamedha* sacrifice. O descendant of Kuru, there is Matanga's *Tirtha* called *Kadara*.

18. O foremost of the Kurus, bathing there one obtains the fruits of giving away one thousand kine. Going to the mountain, called *Sree*, one should bathe in the river.

19. Worshipping *Vrishadwaja* (Siva) one obtains the fruits of *Ashwamedha* sacrifice. The greatly effulgent Mahadeva lives with his wife on the *Sree* mountain.

20. There dwell also with great pleasure Bramha and the celestials. Then bathing in the *Devahrada* with purity and subdued mind,

21. One obtains the fruits of *Aswamedha* and attains to the highest state. Going to the *Rishava* mountain in Pandya adored by the celistials, one obtains the fruits of *Bajpaya* (sacrifice) and rejoices in heaven.

22. Then one should go to *Kaveri*, surrounded by the Apsaras. O king bathing there a man obtains the fruits of giving away one thousand kine.

23. Then one should bathe in the *Tirtha* called *Kanya* on the sea coast. O king of kings, bathing there one is cleansed of all his sins.

24. Then going to *Gokarna*, celebrated all over the three worlds and, O king of kings, which is situated in the midst of the ocean and is reverenced by all the worlds,

25—26. Where Bramha and other celestials, the ascetic *Rishis*, the Bhutas, the Jakshas, the Kinnaras, the great Nagas, the Siddhas, the Charanas, the Gandharvas, the men, the snakes, the rivers, the seas, and the hills, worship the lord of Uma.

27. Worshipping there Ishana and fasting for three nights, a man obtains the fruits of *Ashwamedha* sacrifice and attains to the state of *Ganapatya*,

28. Living there for twelve nights a man becomes purified in his soul. Then one should go to the region of *Gayitri* adored by all the three worlds.

29. Living there for three nights, one obtains the fruits of giving away one thousand kine. O ruler of men, a strange phenomenon as regards Brahmanas is seen there.

30. O king, if a Brahmana whether born of a Brahmana woman or of a woman of any other caste, recites *Gayitri* there, his recitation becomes rythmeal and musical.

31. A man who is not a Brahmana cannot properly recite it at all. Going then to the inaccessible tank of the Brahmana Rishi Samvasta,

32. One obtains personal beauty and great prosperity. Then going to *Vena* one should offer oblations to the Pitris and the celestials.

33. (By doing this) a man obtains a car drawn by peacocks and cranes. Then going to the *Godavary*, always frequented by the Sidhas,

34. One obtains the fruits of a cow-sacrifice and goes to the excellent region of Vasuki. Bathing at the confluence of *Vena* one obtains the fruits of *Bajpaya* sacrifice.

35. Bathing at the confluence of *Varada* one obtains the fruits of giving away one thousand kine. Going to *Bramhasthana* and living there for three nights a man

36. Obtains the fruits of giving away one thousand kine and goes to the celestial region. Going to *Kushaplavana* with concentrated mind and with *Brahmacharya* life,

37. And fasting there for three nights and bathing there, one obtains the fruits of *Ashwamedha* sacrifice. Then bathing in the charming *Devahrada* supplied with water by *Krishna Vena*.

38. And also bathing in the *Jatisarmahrada*, a man obtains the recollection of his

former births. Here the king of the celestials performed one hundred sacrifices and went to heaven.

39. O descendant of Bharata, one obtains the fruits of *Agnishtoma* by simply going there. Bathing in the *Sarnadevi hrada*, one obtains the fruits of giving away one thousand kine.

40. Then going to that best of water, that lake, called *Payosni* and worshipping the Pitris and the celestials, one obtains the fruits of giving away one thousand kine.

41. O descendant of Bharata, O king, going to the sacred *Dandakas* forest, one should bathe there. One obtains the fruits of giving away (in charity) as soon as one bathes there.

42. Going to the hermitage called *Sharvanga* of the high-souled Sukra, a man never meets with any calamity, and sanctifies his race.

43. Then one should go to *Surparka* frequented by the son of Jamadagni. Then bathing in that *Rama-Tirtha* a man obtains the fruits of giving away much gold.

44. Bathing in the *Sapta Godavari* with regulated diet and subdued soul, one obtains great virtue and goes to the celestial region.

45. Then going to the *Devapada* with regulated diet and subdued soul, a man obtains the merit that is the fruit of *Deva* sacrifice.

46. Going to *Tungakara* with passions under control and with *Brahmacharya* life, where in the days of yore, Rishi Saraswta taught the Vedas to the ascetics.

47. There when the Vedas were lost, the son of Rishi Angirasha, sitting comfortably on the upper garments of the Rishis,

48. Pronounced distinctly and with emphasis the word *Om*. At this, the ascetics again recollected all that they had learnt before.

49. There the Rishis, the Devas, Varuna, Agni, Prajapati, Hari, Narayana, and also Mahadeva,

50. And the exalted and the greatly effulgent Grand-sire, with the celestials appointed the greatly effulgent Vrigu to perform their sacrifice.

51—53. Gratifying Agni with libations of *Ghee* poured according to the ordinance, the high-souled Vrigu once more performed the *Agnidhyana* sacrifice for all those Rishis. After which both they and the celestials went away to their respective homes one after another. O foremost of kings, he who enters the forest of Tungaka, whether male or female, is cleansed of all his sins.

54. O hero, there in that *Tirtha* one should live for a month with regulated diet and subdued soul.

55. Going then to *Medhavika*, one should offer oblations to the Pitris and the celestials. By doing this, one obtains the fruits of *Agnishtoma* (sacrifice), and also obtains memory and intellect.

56. There in that *Tirtha* is the celebrated mountain called *Kalanjara*. Bathing in the celestial lake there, one obtains the fruits of giving away one thousand kine.

57. O king, he who after a bath offers there oblations to the Pitris and the celestials is without doubt adored in heaven.

58—59. O king, going then to the river *Mandakini* which destroys sins and which is on that best of mountain called *Chitrakuta*, he who bathes there and worships the Pitris and the celestials obtains the fruits of *Ashwamedha* and attains to the best state.

60. O virtuous man, one should then go to the excellent *Vartristhana* where, O king, heaven's generallissimo always lives.

61. O best of kings, only going there one obtains success. Bathing in the *Koti Tirtha*, a man obtains the fruits of giving away one thousand kine.

62. After walking round it a man should then to go *Jyeshtasthana*. Seeing Mahadeva there, one looks like the moon.

63. O great king, ever steady in war O best of the Bharata race, O Yudhisthira, there is a celebrated well, in which four seas exist.

64. O king of kings, bathing there and worshipping the Pitris and the celestials with subdued soul, one being purified, obtains the highest state.

65. O king of kings, one should then go to the great *Sringapur* where, O great king, Dasharatha's son Ram formerly crossed (the Ganges).

66. O mighty-armed hero, bathing in that *Tirtha* one is cleansed of his sins. Bathing in the *Ganges* with concentrated mind and with *Brahmacharya* life,

67. One is cleansed of all his sins and obtains the fruits of *Bajpaya* sacrifice. Then one should go to *Mangavata*, the region of the intelligent deity (Siva).

68. O descendant of Bharata, seeing there Mahadeva and worshipping him and also walking round it, one attains to the state of *Ganapatya*.

69. Bathing in that *Tirtha* in the *Janhavi*, one is cleansed of all his sins. Then, O king of kings, one should go to *Prayaga* which is highly praised by the Rishis.

70. Here live Brahma and other celestials, the quarters with their presiding deities, the Lokapalas, the Saddhyas, the Pitris adored by the world,

71. The great Rishis,—Sanatkumra and others,—the stainless Brahmarsis,—Angiras and others,—

72. The Nagas, the Suparnas, the Siddhas, the snakes, the rivers, the seas, the Gandharvas, the Apsaras,

73. And the exalted Hari with the lord of creatures (Brahma) in front. There are three fiery caverns between which Janhavi,

74. The foremost of *Tirthas*, rolls rapidly onward. The daughter of Tapana, celebrated all over the three worlds,

75. The world puriying *Jamuna* unites here with the *Ganges*. The country between the *Ganges* and the *Jamuna* is considered as the *Jaghana* of the earth,

76. And *Prayaga* is known as the foremost point of that region. *Prayaga*, *Sapratishatna*, *Kamvala*, *Aswatari*,

77. And the *Tirtha Bhogavati* are the sacrificial altars of Prajapati (Brahma). O hero steady in war, the Vedas and the sacrifices in their embodied forms,

78. And also ascetic Rishis adore here Prajapati (Brahma). Here the celestials and the rulers of kingdoms perform their sacrifices.

79. O descendant of Bharata, O lord, therefore *Prayaga* is the most sacred of all the *Tirthas*, in fact it is the foremost of all the *Tirthas* in the three worlds.

80. Going to that *Tirtha* and singing its name and taking a little earth from it, one is cleansed of all his sins.

81. He who bathes in this celebrated confluence obtains all the merits of *Ashwamedha* and *Rajshuya* (sacrifices).

82. O descendant of Bharata, this sacrificial place is worshipped by the celestials themselves. If a man gives away here only a little, it increases thousand-fold.

83. O child, let not the texts of the Veda or the opinions of men dissuade your mind from the desire of dying at *Prayaga*.

84. O descendant of Kuru, the wise men say that six hundred millions and ten thousand *Tirthas* exist at *Prayaga*.

85. Bathing in the confluence of the *Ganges* and the *Jamuna*, one obtains the merit of the four kinds of knowledge and the merits also of those that are truthful.

86. There is an excellent *Tirtha* of Vasuki, called *Vogabati*. He who bathes in it obtains the fruits of *Ashwamedha*.

87. O descendant of Kuru, there in the Ganges is a *Tirtha*, celebrated all over the three worlds, called *Hansaprapatana* which gives one the fruits of ten sacrifices.

88. Wherever a man bathes in the *Ganges* he obtains the fruits of going to Kurukshetra, except the place named Kanakhala while the merit attaching to *Prayaga* is the greatest.

89. Having committed one hundred sins he who bathes in the *Ganges* has all his sins burnt off by the waters (of the *Ganges*) as fuel is consumed by fire.

90. It has been said that in the Satya *Yuga* all the *Tirthas* were sacred. In the Treta Pushkara alone was sacred. In the Dwapara *Kurukshetra* was sacred. In the Kaliyuga the *Ganges* alone is sacred.

91. In *Pushkara*, one should practice asceticism, in *Mohalaya* one should give away (in charity); in the Malaya (mountains) one should ascend the funeral pyre, in *Bhrigutunga*, one should give up his body by fasting.

92. Bathing in *Pushkara* in *Kurukshetra* and in the *Ganges* and in the confluence (of the *Ganges* and the *Jamuna*), on saves ten generations of his race upwards and downwards.

93. He who recites the name (of the *Ganges*) is purified. He who beholds her obtains prosperity. He who bathes in her and drinks her water saves seven generations of his race upwards and downwards.

94. O king, so long a man's bones lie in the waters of the *Ganges*, so long that man is adored in the celestial region,

95. As is the man who earns virtues by visiting the *Tirthas* and by drinking their sacred water and thus by earning virtue adored in the celestial region.

96. There is no *Tirtha* like the *Ganges*, there is no god like Keshava (Krishna), there is none superior to Bramhanas—thus said the Grandsire (Brahma).

97. O great king, where there is the *Ganges* and the place on the banks of the *Ganges*, is the wood fit for asceticism. The region through which the Ganges flows is a favourite hermitage.

98. This truth (about *Tirthas*) should be recited to the ears of only Brahmanas, of the

pious men, one's of own sons, friends, disciples and dependants.

99. It (this narrative of *Tirthas*) is unrivalled, it is blessed, it is holy, and it leads men to heaven, it is holy, entertaining, sanctifying and it is productive of high merit.

100. It is a mystery of the great Rishis, it cleanses all sins. By reciting this holy history in the midst of Brahmanas, one goes to heaven.

101. It is auspicious, heaven-giving, sacred, it is ever blessed and it destroys one's enemies. This narrative of *Tirtha* is the foremost of all narratives, and it increases one's intellect.

192. (By reciting it) the sonless obtain sons, the poor obtain wealth, the king conquers the world, and the Vaisyas obtain affluence.

103. The Sudra obtains all his desires and the Bramhana crosses the ocean (of world). The man who daily hears it with purity

104. Becomes able to remember the incidents of his former births, and rejoices in heaven. Some of the *Tirthas* that have been narrated here are accessible and some inaccessible.

105. But he who is eagerly desirous to see them should go to them even in his mind (with the help of imagination). The Vasus, the Sadhyas, the Adityas, the Marutas, the Aswinas,.

106. And the Rishis equal to the celestials all bathed in them by performing good deeds. O descendant of Kuru, O vow-observing hero, you too, acting according to the rites,

107—109. Should with subdued senses, visit these Tirthas by increasing your virtue. The man of honesty and those who understand the *Sastras* are able to visit these tirthas by reason of their purified soul, by their belief in Godhead and by their study of the Vedas. He who does not observe vows, whose soul is not under control, who is impure, who is a thief and who is crooked-minded cannot bathe in these *Tirthas*. O descendant of Kuru, you are ever observant of virtue and you are of pure character.

110—111. O king, you have always gratified by your virtue your father, your grandfather, your great grandfather and also the celestials with Grandsire (Bramha) at their head and also the Rishis, O virtuous man, O Vasava-like hero, O Bhisma, you will attain to the region of Vasus, and you will acquire eternal fame on earth.

Narada said:—

112. Having thus spoken with cheerfulness, and bidding farewell to him (Bhisma the exalted Rishi Pulastya with his mind well pleased, disappeared then and there,

118. O foremost of the Kurus, Bhisma also who well understood the true import of the Sastras travelled over the world at the command of Pulastya,

114. O greatly exalted one, he (Bhisma) ended here (at Prayaga) his highly meritorious visits to the *Tirthas* which are ever capable of destroying all sins.

115. He who travels over the earth according to these rules obtains the great fruits of one hundred horse-sacrifices, and finally obtains salvation.

116. O son of Pritha, you will get eight times superior merit to those that the foremost of the Kurus, Bhima formerly obtained.

117. O descendant of Bharata, as you will take all these Rishis to those *Tirthas*, your merit will be eight times greater. The *Tirthas* are infested with Rakshashas. O descendant of Kuru, none else except you can go there.

118. He who recites this narrative of all the *Tirthas* told by the celestial Rishi (Pulastya) by rising early in the morning is cleansed of all his sins.

119—21. There always dwell those foremost of Rishis,—Valmiki and Kashyapa, Atrya, Kundajatra Visuhwamitra, Gotama, Asita, Devala, Markendya, Galava, Varadwaja, Vashistha, Uddalaka, Sounaka with his son, that best of ascetics Vyasa, that foremost of Rishis Durvasha, the greatly ascetic Javali,

122. These foremost of Rishis are all waiting for of you. O great king,, by visiting the *Tirthas* meet them.

123. O great king, a greatly effulgent Rishi named Lomasha will come to you. Go with him (to the *Tirthas*).

124. You can go with me O virtuous man, to visit some of the *Tirthas*. You will by this obtain great fame as did king Mahavisha,

125. As did virtuous minded Yayati, as did king Pururava. O foremost of kings, you too will blaze forth with your own virtue;

126. As did king Vagiratha as did the celebrated Rama, so would you shine among kings like the Sun.

127. As were Manu, Ikshwaku, the greatly famous Puru, and Vena so, O great king, would you become celebrated.

128. And as in the days of yore, the slayer of Vitra, the king of the celestials after, having burnt his enemies and having his mind freed from all anxieties ruled over the three worlds,

129—30. So will you destroying your enemies rule over your subjects. O lotus-eyed hero, having conquered the earth according to the custom of your own order (Kshahtrya), you will acquire renown by your own virtue as did Krittavirjarjuna.

Vaishampayana said:—

131. Having thus comforted the king, O great king, the exalted Rishi Narada, bidding firewell disappeared then and there.

132. And the virtuous-minded Yudisthira also, reflecting on the subject, recited before the Rishis the merits that are derived from visiting the *Tirthas*.

Thus ends the eighty-fifth chapter, the departure of Narada, in the Tirthayatra of the Vana parva.

CHAPTER LXXXVI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. Having ascertained the opinion of his brothers and that of the intelligent Narada, Judhishthira thus spoke to the grandfather-like Dhauma.

Yudhisthira said:—

2. I have sent away for the acquisition of weapons, that formost of men, that irresistibly powerful and the mighty-armed Jishnu (Aryuna) of immeasureable intelligence.

3. O ascetic, that hero (Arjuna) is devoted to me; he is able, he is well-skilled in weapons, he is like the lord Vasudeva (Krishna) himself.

4. O Brahmana, I know them both, Krishna and Arjuna, those greatly powerful destroyers of enemies as much as the mighty Vyasa knows them.

5. I know Vasudeva (Krishna) and Dhananjaya (Arjuna) to be none else than Vishnu himself of six attributes. Narada also knows them to be such, for he has always spoken so to me.

6. I also know them to be Rishis Nara and Narayana. Knowing him to be able, I have sent Arjuna away.

7. He is not inferior to Indra, and he is fully competent; I have sent him, that son of god (Arjuna) to see the king of the celestials and obtain weapons from him.

8. Bhisma and Drona are mighty car-warriors; Kripa and the son of Drona are invincible. These great car-warriors have been installed by the son of Dhritarastra (Duryodhana) in the command of his army,

9. All of them are learned in the Vedas, all are heroic, all possess the knowledge of every weapon. Those greatly powerful heroes always eagerly desire to fight with Arjuna. Karna, the son of Suta, that great car-warrior, is well skilled in the celestial weapons.

10. In respect of the impetus of his weapons, he possesses the strength of Vayu. He being a flame of fire, his arrows are its tongue. The dust (of the battle field) is its smoke, and the slaps of his left hand cased in leather are the crackling of that flame. Urged by the son of Dhritarastra, as the fire,

11. Urged by the wind, Karna, fix like the all consuming fire at the end of *yuga*, sent forth by the destroyer death himself, will certainly consume my troops like straw.

12—14. Only that mass of clouds,—namely Arjuna assisted by Krishna,—who is like the powerful wind,—his celestial weapons representing fearful lightning (in that cloud)—his white steeds representing white cranes flying underneath (those clouds)—his unbearable Gandiva representing the rainbow,—(that Arjuna only) is capable of extinuishing that blazing flame,— namely Karna,— by means of the shower of his arrows shot with unflagging steadiness. That couqueror of hostile heroes, Vibhatsu (Arjuna) will certainly succeed in obtaining all the celestial weapons with their fullness and life from Indra.

15. In my opinion he alone is equal to them all; it is impossible otherwise to vanquish in battle all those foes who have all attained great success in all those purposes.

16, We the Pandavas shall all see that chastiser of foes (Arjuna) fully equipped with celestial weapons, for Vivatsu (Arjuna) when undertaking a task never droops down under its weight.

17, In the absence of that hero, that foremost of men, we shall never have peace of mind with Krishna (Draupadi) in this forest of *Kamyaka*.

18. Therefore, you, (O Rishis), speak of some other forest which is sacred and delightful and which abounds in fruits

and food and which is inhabited by men of pious deeds,

19. And where we may pass some time waiting for the heroic and invincible Arjuna, as *Chataka* (bird) expects rain from the gathering clouds.

20.—21. Tell us of various hermitages, lakes, rivers and beautiful mountains which are open to the twice-born. O Bramhana, in the absence of Arjuna, I do not like to live in this forest of *Kamyaka*. We shall go somewhere else.

Thus ends the eighty sixth chapter, the colloquy between Dhaumya and Yudhisthira in the Tirthayatra of Vana Parva.

CHAPTER LXXXVII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. Seeing all the Pandavas afflicted with anxiety and depressed in spirits, Dhaumya who was like Vrihaspati himself, thus conforted them and spoke to them.

Dhaumya says :—

2. O best of the Bharata race, O sinless one, ltsten to me as I mention some of the sacred hermitages, regions and *Tirthas* and mountains that are approved of by the Brahmanas.

3. O king, O ruler of men, hearing which you with Draupadi and your brothers will be freed from all grief.

4. O son of Pandu, only hearing of them you will acquire great merit. But going to them, O foremost of men, you will get merit hundred times greater.

5. O king, O Yudhisthira, I shall first speak of the charming eastern country ever frequented by the royal Rishis, as far as I recollect.

6. O descendant of Bharata, in that country there is a *Tirtha* ever frequented by the celestial Rishis called *Naimisha*. In that *Tirtha* there are several separate *Tirthas* sacred to the celestials.

7. Here flows the charming and sacred *Gomati*, ever adored by the celestial Rishis ; here is the sacrificial ground of the celestials and the sacrificial stake of Vivaswata (sun).

8. Here there is also that foremost of of hills, the sacred Gaya, adored by the celestial Rishis, where there is the auspicious lake of Bramha, frequented by the celestials.

9. O foremost of men, it is for this reason the ancients say that men should desire for many sons, so that one (son) at least amongst them may go to Gaya,

10. May perform the horse-sacrifice and may give away a *Nila* bull, and thus deliver ten generations of his race upwards and downwards.

11. O king, there is a great river and there is also *Gayasura* and there is a banian tree called by the Bramhanas eternal.

12. O lord, food offered here to the Pitris becomes everlasting. There flows the great river of sacred water called by the name of *Falgu*.

13. O best of Bharata race, there is also in this place the *Kousika* abounding In various fruits and roots where the great ascetic Vishwamitra attained to Bramhanahood.

14. Here there is the river, the sacred *Ganges* ; on the banks of *Bhagirathi* were performed many sacrifices with large Dhakshinas (gift).

15, O descendant of Kuru, they say that in the country of Panchala, there is a forest, called *Utpala*, in which the descendant of Kousika, Vishwamitra with his son performed his sacrifices.

16. And where seeing the relics of Vishwamitra's superhuman power, Rama, the son of Jamadagni, recited the praises of his ancestor.

17. At *Kamyaka*, the descendant of Kousika (Vishwamitra) drank the *Soma* with Indra. Then abandoning Khashtrya order, he said "I *am* a Brahmana."

18. O hero, there is the sacred confluence of the *Ganges* and the *Yamuna* celebrated all over the world. Sacred and sin-destroying it is ever adored by the holy Rishis.

19. O best of the Bharata race, in this place, the soul of creatures, the Grandsire (Bramha) formerly performed his sacrifices. It is hence called *Prayaga*.

20. O king of kings, O ruler, there is that foremost of hermitages of Agasthya and also the forest called *Tapasa* graced by the presence of ascetics.

21. There is also *Hiranyavindu* on the great Kalanjara mountain and also that foremost of hills Agasthya which is charming, sacred and auspicious.

22. O descendant of Kuru, there is also the hill called Mahendra, sacred to the high-souled descendant of Bhrigu (Rama), where in the days of yore the Grandsire (Bramha) performed his sacrifices.

13. O king, O Yudhisthira, in this place the *Bhagirathi* enters a lake, where there is also the sacred river known by the name of *Bramhashala*

24—25. The very sight of which produces great virtue and the banks of which are inhabited by men whose sins are destroyed. There is also the sacred, auspicious, celebrated, great and excellent hermitage of the high-souled Matanga, called *Kedara*. There is also the charming Kundoda mountain which abounds in many fruits, roots and water,

26. Where the king of the Nishadas (Nala) had satisfied his thirst and rested for a while. In this place is also the charming *Devavana*, grand with the presence of ascetics.

26—28. In this place also are rivers *Vahuda* and *Nanda* on the top of the mountains. O great king, I have described to you all the tirthas, the rivers, the mountains and sacred spots that are to be seen in the eastern country. Now hear of the sacred tirthas, rivers, mountains, and holy spots in the other three quarters.

Thus ends the eightyseventh chapter Dhaumya's descriptiou of Tirthas in the Tirthayatra of the Vana Parva.

CHAPTER LXXXVIII.

(TIRTHAJATRA PARVA)—*Continued.*

Dhaumya said:—

1. O descendant of Bharata, I shall describe to you in detail according to my knowledge the sacred *Tirthas* of the south. Listen to them.

2. In this quarter lies the sacred and auspicious river *Godavari* which is full of much water, which abounds in groves and which is frequented by the ascetics.

3. In this place also are the rivers *Vena* and *Bhimarathi*, both capable of destroying sin and fear, both abounding in birds and deer and are graced with the abodes of ascetics.

4. O best of the Bharata race, in this region, is also the *Tirtha* of the royal ascetic, called Nriga, namely the river *Payashini* which is charming, and which is full of water, and which is frequented by Brahmanas.

5. In this place the greatly illustrious and mighty *Yogi*, Markendaya sang the praises of the king Nriga and of his family.

6—7. We have heard of the sacrificing king Nriga; we have heard also that which really took place when he was performing a sacrifice in the excellent *Tirtha* called *Varaha* on the *Payashini*. In that sacrifice Indra became intoxicated with *Soma* and the Brahmanas with the gifts which they received. The water of the *Payashini*, taken up (in vessel) or flowing along the ground, or conveyed by the wind, can cleanse a person from whatever sins he may commit till the day of his death.

8. Higher than heaven itself, created and bestowed by the trident wielding diety (Siva) there in that pure *Tirtha*, seeing the image of the diety one goes to the region of Siva.

9. Placing on the one scale *Ganga* and all the other rivers with their waters and on the other, the *Payasini*, the latter in my opinion would be superior in point of merit to all the *Tirthas* put together.

10. O best of the Bharata race, on the mountain, called *Varuna Srotasa* is the sacred and auspicious forest of *Mathura* abounding in fruits and roots and containing a sacrificial stake,

11. It is said that in the region north of it (*Payasini*) and near the sacred hermitage of Kanwa are many forests inhabited by the ascetics.

12. O child, O descendant of Bharata, in the charming *Tirtha* called *Sarparaka*, are the two sacrificial platforms of the high-souled son of Jamadagni called *Pashana* and *Punashchandra*.

13. O son of Kunti, in this place, is the *Tirtha* called *Asoka* abounding in many hermitages. O Yudhisthira, in the Pandya country are the *Tirthas* called *Agustha* and *Varuna*.

14. O foremost of men, O son of Kunti, amongst the Pandyas, there is the *Tirtha* called *Kumari*. Hear, I shall now describe *Tamraparna*.

15. In this hermitage, the celestials had undergone penances with the desire of obtaining salvation. In this region is also *Gokarna* celebrated over the three worlds.

16. O child, it is full of cool water, it is auspicious, sacred and capable of giving great merit. That lake is inaccessible to men of unpurified souls.

17. Near to that *Tirtha* is the sacred hermitage of *Agastya's* disciple, the mountain *Devasava* which abounds in trees and grass and fruits and roots.

18. There is also the *Vairdurja* mountain which is delightful and which abounds in gems and which is capable of bestowing

great merit. There (on that mountain) is the hermitage of *Agasthya* abounding in fruits, roots and water.

19. O ruler of men, I shall now describe the sacred spots and hermitages, rivers, and lakes, situated in the Sourastra country.

20. O Yudhisthira, the Brahmanas say that on the sea-coast is the *Chamasodvedana* and also *Pravasha*,—the *Tirtha* which is adored by the celestials.

21. There is also the *thirtha* called *Pindarka*, frequented by ascetics and capable of producing great merit. In this region is the great mountain *Ujyayanti* which produces great success.

22. O Yudhisthira, the celestial Rishi Narada of great intelligence has recited an ancient *Sloka* about it. Listen to it.

23. He who performs austerities on the sacred hill, *Ujjayanti* in Sourastra, abounding in birds and beasts, is adored in the celestial region.

24. There is also *Daravati* which produces great merit and in which lives the slayer of Madhu who is the ancient one in embodied form and who is eternal virtue.

25. The Brahmanas, learned in the Vedas and persons versed in the philosophy of the soul say that the illustrious Krishna is eternal virtue.

26. Govinda is said to be the purest of all pure things, the righteous of the righteous, and the auspicious of the auspicious.

27. In all the three worlds, the lotus-eyed god of gods is eternal. He is the pure soul; he is the supreme Brahma and he is the lord of all. That slayer of Madhu of inconceivable soul lives there.

Thus ends the eighty-eighth chapter, Dhaumya's description of thirthas, in the Tirthayatra of Vana Parva.

CHAPTER LXXXIX.

(TIRTHAYATRA PARVA)—*Continued.*

Dhaumya said:—

1. I shall (now) describe to you those sacred spots capable of producing merit that lie on the west,—in the country of the Anarttas.

2. O descendant of Bharata, there flows in a westward course the sacred river *Narmada*, graced by *Priyanga* and adorned with mangoe trees and engarlanded by cranes.

3—4. All the *Tirthas*, sacred spots, rivers, forests, and those best of the mountains that are in the three worlds, all the celestials with the Grandsire, with the Siddhas, the Rishis, and the Charanas, O foremost of Kurus, O descendant of Bharata, always come to bathe in the sacred waters of the *Narmada*.

5. It has been heard by us that the sacred hermitage of Rishi Vishwasrava stood there, and there the lord of wealth, Kuvera, having men as his vehicle, was born.

6. There is also that foremost of hills, the sacred and auspicious Vaidurja mountain, which is always abounding in trees that are green and that are always adorned with flowers and fruits.

7. O ruler of men, O great king, on the top of that mountain there is a sacred lake adorned with full blossomed lotuses, and frequented by the celestials and the Gandharvas.

8. O great king, many wonders are to be seen on that sacred mountain which is like heaven itself and which is visited by the celestial *Rishis*.

9. O king, O conqueror of hostile cities, there is the sacred river called *Vishwamitra* belonging to the royal sage of that name and which abounds in many sacred *Tirthas*

10. It was on the banks of this river, the son of Nahusha, Yayati, fell (from heaven) amongst the pious and obtained again the eternal region of the virtuous.

11. There is also the sacred lake known by the name of *Punya*, the mountain called *Mainaka* and that other mountain called *Asita* abounding in fruits and roots.

12. O Yudhisthira, O son of Pandu, there is also the sacred hermitage of Kakshasena and also the hermitage of Chyavana known every where.

13. O lord, here men obtain success in their asceticism with less austerities. O great king, here also is *Jambumarga*, the hermitage of Rishis of subdued soul.

13. O foremost of self-controlled men, the hermitage is frequented by birds and deer. O king, there is the very sacred and ascetic-surrounded,

15. *Ketremela*, O king, also *Medhaya* also *Gangadara* and the celebrated forest of Saindhava, frequented by the Bramhanas.

16. Then there is the sacred lake of the Grandsire, known by the name of *Pushkara*, the favourite hermitage of Valikhilyas, the Sidhas, and the Rishis.

17. O foremost of Kurus, O best of all virtuous men, moved by the desire to get

its shelter, the lord of creatures recited this verse at *Pushkara*.

18. "If a pure souled man wishes to go to the *Pushkara* even in his imagination, he is cleansed of all his sins and he rejoices in heaven,

Thus ends the eightyninth chapter Dhaumyas description of tirthas, in the Tirthayatra of Vana Parva.

CHAPTER XC.

(TIRTHAYATRA PARVA)—*Continued.*

Dhaumya said:—

1. O foremost of men, I shall (now) describe those *Tirthas* and sacred spots that lie in the northern country.

2. O lord, hear of them with all attention. O hero, hearing this narrative one obtains reverence which does him much good.

3. O son of Pandu, here flows the greatly sacred *Saraswati* abounding in *Tirthas* and banks, easy of ascent. Here also flows the ocean-going and impetuous *Yamuna*.

4. And here is also the very sacred and auspicious *Tirtha* called *Plakshavatarana* where the Bramhanas after performing the *Saraswati* sacrifice made thier ablutions,

5. O sinless one, O descendant of Bharata, here is also the celebrated celestial and auspicions *Tirtha* called *Agnisara*, where Sahadeva performed a sacrifice by measuring out the ground by a throw of *Samya*.

6. O Yudhisthira, it is for this reason Indra sang the praises (of Sahadeva) in a verse which is still current in the world and sung by the Bramhanas.

7. O foremost of the Kurus, on the *Yamuna*, Agni was worshipped by Sahadeva when *Dhakshinas* (gifts) in hundreds and thousands were made.

8. Here the greatly illustrious king, the emperor Bharata performed thirty five horse-sacrifices.

9. O child, we have heard that Saravanga who in the days of yore used to gratify much the Bramhanas, had his sacred and celebrated hermitage here.

10. O son of Pritha, O great king, here is also the river Saraswati which is ever worshipped by the pious and (on the bank of which) the Valikhillyas performed sacrifices in the days of yore.

11. O Yudhisthira, O foremost of men, here is also the highly sacred and greatly famous *Drishavati*. Here are *Nagradhakhya*, *Panchalya* and Punyakhya.

12—13. Dalbhoyaghosa, and Dalbhya which are, O son of Kunti, the sacred hermitage on earth of the illustrious Anandasas of excellent vows and great energy and which are all celebrated over the three worlds. O ruler of men, here also the celebrated *Etavarna* and *Avavarna*.

14. Learned in the Vedas, versed in the Vedic lore, and proficient in vedic rites, O best of the Bharata race, performed many sacred and best sacrifices.

15. Here is also Vishyakapa to which in the days of yore came the celestials with Indra and Varuna, and practised asceticism; and thus it became so sacred.

16. Here also is the sacred and charming *Palasaka* where the greatly exalted, the highly illustrious great Rishi lord Jamadagni performed sacrifices.

17. Here all the chief rivers in their embodied forms, taking thier respective waters, stood round that foremost of Rishis.

18. O great king, O hero, here also Vivavasu (fire) himself, going there and seeing that high-souled Rishi's innitiation, recited the following *Sloka*.

19. "When the illustrious Jamadagni was worshipping the celestials, the rivers, coming to the Bramhanas, offered them honey."

20.—21. O Yudhisthira, the spot where the *Ganga* rushes onward cleaving that foremost of mountains (the Himalayas) frequented by the Gandharvas, the Yakhas, the Rakshashas, the Apsaras, and inhabited by the Kiratas, and the Kinnaras is called *Gangadvara*. O king this spot frequented by the celestial Rishis is considered very sacred,

22. O descendant of Kuru, by Sanatkumar,—as also the sacred *Kaunkhala*. Here is also the mountain called Puru on which was born Pururaba,

23. And where Bhrigu practised his austerities. O king that hermitage has thus become known by the name of mountain *Bhrigu-Tunga*.

24.—25. O best of Bharata race, here is the sacred and extensive Vadari.—celebrated all over the worlds, which is the highly holy hermitage of him who is the Present, the Past and the Future, who is called Narayana, the lord Vishnu, who is eternal, and who is the foremost of Purushas.

26. O king, near Vadari the cool waters of *Ganga* were formerly hot and her banks were overspread with sands of gold.

27. Here the greatly exalted and highly effulgent Rishis and the celestials come daily to worship the diety, the lord Vishnu.

28. The whole universe, with all its *Tirthas* and sacred places is there where dwells the diety Narayana, the eternal Supreme soul.

29. He is virtue, he is the supreme Bramha, he is the *Tirtha*, he is the ascetic retreat, he is the first, he is the foremost of gods, he is the great lord of all creatures.

30. He is the great creator, he is the highest state. By knowing him, learned men versed in the *Sastras* never meet with grief.

31. The celestial Rishis, the Siddhas,—nay all the ascetics live there where the primeval diety, the supreme Yogi, the slayer of Madhu lives.

32. O king, let not any doubt come to your mind about the sacredness of that place. O ruler of earth, these are the sacred spots on earth,

33. And the *Tirthas* that I have mentioned to you. O foremost of men, they are all frequented by the Vasus, the Sadhyas, the Adityas, the Marutas, the Ashwinas and the high-souled

34. Celestial like Rishis. O son of Kunti, visit all these (*Tirthas*) with the Bramhanas and with your greatly exalted brothers and thus be relieved from all anxiety.

Thus ends the ninetieth chapter Dhaumya's, description of Tirtha in the Tirthayatra of Vana Parva.

CHAPTER XCI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. O descendant of Kuru, when Dhaumya was thus talking, at that very time the greatly effulgent Rishi Lomosha came here.

2. Thereupon the eldest Pandava, the king (Yudhisthira) with his followers and other Bramhanas sat round that greatly exalted one (Lomosha), as Sakra (Indra) is surrounded by the celestials.

3. Having duly adored him, the son of Dharma Yudhisthira asked the reason of his arrival and the object of his wandering.

4. Having been asked by the son of Pandu, the high-minded (Rishi), being well pleased, spoke in sweet words and delighted the Pandavas.

Lomasha said :—

5. O son of Kunti, travelling over all the worlds at pleasure I went to the abode of Sakra (Indra) and there I saw the king of the celestials.

6. I saw your brother also, the heroic Sabyashachi (Arjuna) sitting on the half of Sakra's seat, and I became very much astonished,

7. On seeing Partha sitting in that way. O foremost of men, then the chief of the celestials said to me, "Go to the sons of Pandu."

8. At the request of Indra and the high-souled Partha, I have speedily come here to see you with your younger brothers.

9. O child, O descendant of Pandu, O king, I shall tell you something which will give you great pleasure. Listen to it with Krishna (Draupadi) and with the Rishis that are with you.

10. O lord, O best of the Bharata race, Partha has obtained from Rudra that matchless weapon for which you had sent that mighty armed hero to the celestial region.

11. That fearful weapon, known by the name of Bramhasira which rose after the Ambrosia (in the churning of the ocean) and which Rudra obtained after great asceticism, has been obtained by Sabyashachi (Arjuna),

12. Together with the Mantras for hurling and withdrawing it and also the rites of expiation and revival. O Yudhisthra, the weapon *Vajra*, *Dandas* and other weapons,

13. O desendant of Kuru, have been obtained by the immeasurably powerful Partha from Yama, Kuvera, Varuna and Indra.

14. He has learnt from Vishwavasu's son both vocal and instrumental music, and also singing and also the reciting of the Sama (Veda) as thoroughly as they should be learnt.

15. Having thus acquired all weapons and learnt the Gandharva Veda (knowledge) your third brother Vivatsu (Aryuna) lives happily in (heaven)

16. O Yudhisthira, I shall now tell you what the chief of the celestials spoke to me, Listen to me.

17. (He said), "You will certainly go to the world of men. O foremost of men, tell Yudhisthira my these words,

18. Your brother will soon come back to you after having obtained all weapons and after having accomplished a great deed for the celestials which is incapable of being done by them.

19. Devote yourself with your brothers to asceticism ; there is nothing superior to asceticism and asceticism produces great results.

20. O best of the Bharata race, I know very well that Karna possesses great ardour, energy, strength and prowess.

21. He is matchless in great battle, highly learned in the science of war, a great wielder of bow, a hero clad in the best of armour and skilled in the best of weapons.

22. That exalted son of Aditya resembles the son of Maheswara himself. I know also very well the naturally great prowess of the broad-shouldered Arjuna.

23. In battle Karna is not equal even to a sixteenth part of Partha (Arjuna). The fear that you bear in your mind from Karna, O chastiser of foes,

24. Will be dispelled when Sabyashachi (Arjuna) would come here from heaven. O Hero, and as regards your desire to go to visit the *Tirthas*, the great Rishi Lomosha will no doubt speak to you.

25. O descendant of Bharata, whatever that Bramhna Rishi would speak about the fruits of asceticism and *Tirthas*, should be accepted by you with all respect, and never otherwise.

Thus ends the ninetyfirst chapter, colloquy between Yudhishire and Lyomosha in the Tirthayatra of the Vana Parva.

CHAPTER XCII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. O Yudhisthira, listen to now what Dhananjaya (Arjuna) has said. He said, " Make my brother Yudhisthira to practice excellent religion.

2. O ascetic, you know the highest religion, ascetic austerities, and the eternal religion of prosperous kings.

3. You know the great means by which men are purified. Therefore, persuade the Pandavas to acquire the virtue which is obtained by visiting *Tirthas*.

4. Do that with all your heart by which that king Yudhisthira may visit all the *Tirthas* and give away (in charity). Arjuna said this to me.

5. (He said), " Let him go to all the *Tirthas* protected by you. You should protect him from the Rakshashas in inaccessible and rugged places.

6. O foremost of Bramhanas, as Dadhichi has protected the chief of the celestials, and and as Angiras has protected the sun, so do you protect the sons of Kunti from the Rakshashas.

7. The way is beset with many Rakshashas, huge as mountains. If protected by you, they will not be able to approach the sons of Kunti.

8. At the request of Indra and also being appointed by Arjuna, I shall travel with you protecting you from all dangers.

9. O descendant of Kuru, I have seen the *Tirthas* twice before. I shall for the third time see them with you.

10. O great king Yudhisthira, Manu and other Rishis of virtuous deeds had visited the *Tirthas*, for a visit to them despells all fears.

11. O descendant of Kuru, men, who are crooked-minded, who have not souls under control, who are illeterate and who are sinfal, do not bathe in *Tirthas*.

12. But your mind is always fixed on virtue ; you are versed in the precepts of religion, and you are truthful, you will surely be freed from all fears.

13. O son of Pandu, and O Yudhisthira, you are like the king Bhagiratha, or king Gaya, or Yayati or any one else like them.

Yudhisthira said :—

14. I am so overwhelmed with joy that I cannot find words to answer you. Who can be more fortunate than he who is remembered by the king of the celestials ?

15. Who can be more fortunate than he who has you for his company, who has Dhananjaya (Arjuna) as his brother, nay who is remembered by Vasava (Indra) himself.

16. What your exalted self has said to me as regards seeing the *Tirthas* I have already made up my mind (to do it) at the words of Dhananjaya.

17. O Bramhana, I shall start to visit the *Tirthas* at whatever hour you are pleased to appoint. This is my firm resolve.

Vaisampayana said :—

18. Lomosha then thus spoke to the Pandava (Yudhisthira) who had made up his mind, " O great king, be light (as regards your retinue), for if you be thus light, you will be able to go more easily.

Yudhisthira said :—

19. Let the mendicants, Bramhanas and Yogis who are incapable of bearing hunger and thirst, the fatigues of travel and toil and also the severity of winter desist (from following me.)

20. Let those Bramhanas also that live on sweet meats, that desire cooked food and the food that is sucked or drunk and meat desist (from following me.)

21—22. Let all those that depend on cooks also desist (from following me.) Let those citizens that have followed me from loyalty and whom I have hitherto supported properly go back to the great King Dhritarastra.

23. He will give them in due time their proper allowances. If that ruler of men does not give them their proper allowances,

24, The king of Panchala will give them the allowance for our satisfaction and welfare.

Vaisampayana said :—

25. Thereupon being exceeedingly aggrieved the Bramhanas, the Yogis and the citizens went towards Hastinapur.

26. Out of affection for Dharmaraja (Yudhisthira), the king Dhritarastra) the son of Amvika, received them properly and gratified them with proper allowances.

27. Thereupon, the son of Kunti, the king (Yudhisthra) with only a few Bramhanas lived in the Kamyaka (forest) for three nights, much cleared by Lomosha.

Thus ends the ninety second chapter, Yudhisthira's consultation about thirtha visiting in the Tirthayatra of the Vana Parva.

CHAPTER XCIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. O King, thereupon those dwellers of the forest, those Bramhanas, seeing that the son of Kunti was about to go, came to him and spoke these words.

2. "O king, you are going to the sacred *Tirthas* with your brothers and with the illustrious Rishi Lomosha.

O great king, O Pandava, O descendant of Kuru, you should take us with you. Without you we shall never be able to visit them.

4. O ruler of men, they are full of dangers and abound in wild beasts ; they are inaccessible and are to be reached through cragged ways. Men in small parties cannot reach these *Tirthas*.

5. O undeteriorating one, your brothers are heroes,—they are foremost wielders of bows. Protected by you who are all heroes, we shall also be able to go.

6. O ruler of earth, O king, through your favour we shall acquire the happy fruits of *Tirthas* and (sacred) forests.

7. O king, protected by your prowess, let us be cleansed of all our sins by visiting those *Tirthas* and by purifying ourselves by bathing therein.

8—9. O descendant of Bharata, O king, having bathed in these *Tirthas* you too will certainly obtain those inaccessible regions obtained by Kartavirya, Astaka, the royal sage Lomapada and the imperial and heroic Bharata.

10. Pravasha and other *Tirthas*, Mahendra and other mountains, *Ganga* and other rivers, Plaksha and other lords of forests (trees),

11. O great king, we desire to see all these with you. O ruler of men, if you have any regard for the Bramhanas,

12-13. Then speedily do what we say. You will obtain prosperity through it. O mighty armed hero, *Tirthas* are infested by Rakshasas ever prone to obstruct ascetic austerities. You should protect us from them. O ruler of men visit all the *Tirthas* spoken of by the greatly intelligent Dhaumya and also those spoken of by the greatly ascetic celestial Rishi Lomasha. Protected by Lomasha and accompanted by us, be cleansed of all sins." Having been thus addressed by them, that king (Yudhisthira) was filled with tears of joy.

16. Surrounded by his heroic brothers headed by Bhimasena that foremost of Pandavas (Yudhisthira) said to all those Rishis "So be it."

17. With the permission of Lomasha and also with that of the priest Dhuumya that self-controlled eldest Pandava with his brothers,

18. And with faultless featured Draupadi made up his mind to start. At that very time the greatly exalted Vyasa, Parvata and Narada,

19. All endued with great intelligence, came to the Kamyaka (forest) with the desire of seeing the Pandavas. The king Yudhisthira worshipped them all in due form. When the exalted ones were all duly worshipped, they thus spoke to Yudhisthira,

10. "O Yudhisthira, O the twins, O Bhima, banish all evil thoughts from your minds. Purify your hearts, and thus being purified go to the *Tirthas*.

21. The Bramhanas have said that to regulate one's body is the observance of human vows and to purify one's mind and understanding is the observance of celestial vows.

22. O ruler of men, the mind which is free from all evil thoughts is highly pure. Therefore bearing friendly feelings towards all and purifying yourselves, visit the *Tirthas*.

23. Observing human vows in respect of your body and purifying your mind by observing the celestial vows, acquire the fruits of *Tirthas* as recited (to you)

24. Saying "So be it," the Pandavas with Krishna (Draupadi) caused all those celestial and human Rishis to perform propitiatory rites.

25. O king of kings, then touching the feet of Lomasha, of Daipayana (Vyasa) of Narada and of the celestial Rishi Parvata,

26. Those heroes, accompanied by Dhaumya and other dwellers of the forest, started on their journey on the day following the full moon of *Agrahayana* in which the constellation *Pousha* was in ascendance.

27—29. Clad in barks and skins, putting on impenetrable armours the heroic sons of Pandu with matted-locks on their heads, with quivers, arrows, swords and other weapons, accompanied by Indrasena and other attendants, with fourteen chariots, with a number of cooks and servants of other classes, O Janamejaya, started with their faces turned towards the east.

Thus ends the ninetythird chapter, Yudhisthira's departure for the Tirthas in the Tirthayatra of the Vana Parva.

CHAPTER XCIV.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said:—

O foremost of celestial Rishis, I do not think that I am not endued with some merit. But I am still afflicted with so much sorrow that (I believe) there is no other king like me.

2. O Lomasha, I think my enemies have no merit and no virtuous tendencies. Why then do they prosper in this world?

Lomasha said:—

3. O king, O Partha, never grieve that sinful men should prosper in consequence of the sins they commit.

4. A man may be seen to prosper by his sins, obtain good fruits or vanquish his enemies,—but he is finally destroyed to the root.

5. O ruler of earth, I have seen many Daityas and Danavas prosper by sin, but I have also seen that destruction has again evertaken them.

6. O lord, I have seen all this formerly in the Deva Yuga. The celestials practised virtue whereas the Asuras practised sin.

7. O descendant of Bharata, the celestials visited the *Tirthas* whereas the Asuras did not visit them. Those sinful ones were first filled with pride.

8. Pride begot vanity and vanity begot wealth. From wealth arose every kind of evil propensity and from evil propensities arose shamelessness.

9. From shamelessness good behaviour disappeared from among them. From their shamelessness, from their evil propensities, from their want of good conduct and virtuous vows, forgiveness, posperity and morality all forsook them.

10. O king, Lakshmi (the goddess of prosperity) then sought the celestials while Alakshmi (goddess of adversity) sought the Asuras. When they were possessed by adversity they became senseless out of pride.

11. Then Kali possessed the Daityas and the Danavas. Being thus possessed by adversity, the Danavas were destroyed by Kali.

12. O son of Kunti, as they were filled with pride they became destitute of rites and sacrifices, devoid of reason, overwhelmed with vanity, and they soon met with their destruction.

13—15. Covered with infamy the Daityas were soon destroyed. O son of Pandu, the celestials, however, who were all of virtuous character, going to the seas, rivers and lakes and other sacred places, cleansed themselves of all their sins by means of asceticism and sacrifices, by gifts and blessings; and O Pandava, they obtained great prosperity. Because they thus abandoned all evil deeds and practised all good deeds,

16. And visited all the *Tirthas*, they obtained great good fortune. O king of kings, you will too therefore, bathing with your younger brothers in the *Tirthas*,

17. Obtain again great good fortune. This is the eternal road. As kings Nriga, Sivi, Ausinara, Bhagiratha, Vasumana, Gaya, Puru, and Pururaba, by always practising austeritics and touching the sacred waters,

19. And visiting the *Tirthas* and seeing the Illustrious holy men, O king, obtained fame, virtue and great wealth,

20. So will you obtain by acquiring exceedingly great prosperity. As Ikshawku with his sons, friends and followers, as Machakunda, Mandhata, and king Maruta,

21—22. As the celestials through their power of asceticism, as the celestial Rishis also have obtained fame, so will you also obtain great fame. The sons of Dhritarashtra, enslaved as they are by sin and ignorance, will certainly be destroyed like Daityas.

Thus ends the ninetyfourth chaptar, Yudhisthira's tirtha going in the Tirthayatra of the Vana Parva.

CHAPTER XCV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampaayana said :—

1. O ruler of earth, those heroes, (the Pandavas) accompanied by their followers, going from place to place, at last reached Naimisha forest.

2. O king, O descendant of Bharata, the Pandavas bathed in the sacred *Tirtha* of Gomati and gave away kine and wealth (in charity),

3. O descendant of Bharata, again and, again offering oblations there to the Pitris and the celestials, and the Bramhanas, and living in Kalkoti and Vrishaprastha hills, these descendants of Kuru,

4. O ruler of earth, reached Vahuda and all performed there oblations. O king, going then to the sacrificial ground of the celestials,

5. Those truth-observing men purified their bodies by bathing in the confluence of the Ganges and the Yamuna and performed excellent austerities.

6.—7. Having been thus cleansed of all their sins, those high-souled heroes gave much wealth to the Bramhanas. O king, O descendant of Bharata, then the son of Pandu went to the (sacrificial altar) Vedi of the Creator, ever adored by the asceties. There lived those heroes and performed excellent asceticism,

8. Always gratifying the Brahmanas with the offer of fruits and Ghee. Then they went to Mahidhara, censecrated by the virtuous

9. Royal sage Caya of matchless effulgence. Here stands the hill called Gayasira and where flows the sacred great river

10. With charming banks adorned with bushes of cane plants. On that celestial and sacred hill of holy peaks,

11. Is the highly sacred *Tiriha* called Brahmasara adored by the Rishis, where Agasthya went to the high-souled Vivaswata,

12. And where dwelt the eternal king of justice (Yama) himself. O king, all the rivers have taken their rise from it.

13. The wielder of Pinaka, the great god (Siva) is always near it. The heroic Pandavas performed there the vow called Chaturmasha,

14. According to the rites of the Rishi Jagma. Here is also the great banian tree called Akshaya. Any sacrifice performed there produces ever-lasting merit.

15. They (the Pandavas) began to fast there with subdued mind. And there came to them hundreds of ascetic Brahmanas.

16. Those Brahmanas, learned in the Vedas, and old in knowledge, also performed the vow called Chaturmasha according to the rites ordained by the Rishis, and they, becoming the court of the illustrious heroes talked on various subjects.

17. O king, the learned and vow-observing and celebrated Samatha spoke of Gaya, the son Amurtaya.

Samatha said :—

18. The son of Amurtaya is Gaya, the foremost of royal sages. O descendant of Bharata, listen to me, as I recite his virtuous deeds.

19. O king, here it was that he performed many sacrifices.— in which food and gifts were in abundance, and in which cooked rice was in hundreds and thousands of mountains.

20. Ghee and curds were in hundreds of lakes and rivers and richly cooked curries in thousands of streams.

21. O king, day after they were given away to all that asked for them. Besides Brahmanas were fed with food which was pure.

22. O descendant of Bharata, when the time for distributing Dhakshina (gift) came, the chanting of the Vedas reahed

heaven. Nothing else could be heard for that chanting of the Vedas.

23. O king, those sacred sounds filled earth, the points of the firmament, the sky and the heaven itself ;—and great wonders were seen.

24. O best of Bharata race, greatly gratified with the food and the drink, men went about singing the following verse in various countries.

25. "Who is there among creatures that desires to-day to eat more in the sacrifice of Gaya? There are still twentyfive mountains of food (uneaten).

26. What the immeasurably effulgent royal sage Gaya has done was never done by any man before or will be done by any man in future.

27. The celestials have been so very much fed with the Ghee that Gaya has offered them that they are not able to take any thing more offered by any one else.

28. As sand-grains on earth, as stars in the sky, as the drops of falling rains can not be counted by any body, so will none be able to count the Dakshina given away in Gaya's sacrifice."

29. O descendant of Kuru, O king, many such sacrifices of his were performed on the banks of this lake.

Thus ends the ninetyfifth chapter, description of Gaya's sacrifice in the Tirthayatra of Vana Parva.

CHAPTER XCVI.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. Then the son of Kunti, the king (Yudhisthira), distinguished for his large gifts, came to the hermitage of Agasthya and lived at Durjaya.

2. That foremost of eloquent men, the king (Yudhisthira) asked Agasthya why Vatapi was killed there by him,

3. And what was the prowess of that man-eating Daitya and why the anger of that high souled (Rishi) was excited against him.

Lomasha said :—

4. O descendant of Kuru, there was a Daitya, named Ilvala in the days of yore in the city of Manimati. He had a younger brother, called Vatapi.

5. That son of Diti (one day) spoke to an ascetic Brahmana, (saying), "O exalted one, give me a son equal to Indra."

6. As that Brahmana did not give him a son equal to Indra, that Asura got exceedingly angry against that Brahmana.

7. O king of kings, from that day the Asura Ilvala became a destroyer of Brahmanas. Endued as he was with the power of illusion, he made his brother a goat.

8. Vatapi who was capable of assuming any form at will at once assumed the form of a goat. After being cooked that food was given to the Brahmanas in order to kill them,

9. For he, whom he (Ilvala) summoned with his voice, would at once come back to him if he had gone even to the abode of Yama.

10. Thus having transformed Vatapi into a goat and after having cooked his flesh, he fed the Brahmanas and summoned him (back) again.

11. That powerful (Asura) endued with great power of illusion, that thorn to the Brahmanas, hearing the words loudly uttered by Ilvala,

12. That great Asura Vatapi, O king, O ruler of earth, would laughingly come out ripping open the sides of these Brahmanas.

13. O king, having thus fed the Brahmanas again and again, the wicked-minded Daitya Ilvala destroyed the Brahmanas.

14. The exalted Agasthya in the meanwhile saw his (dead) ancestors hanging in a pit with their head downwards.

15. He asked them who were thus hanging, "What is the matter with you?" And those Brahmanas replied, "It is for the want of offspring."

16. They told him, "We are your forefathers. We are thus hanging in this pit for the want of offspring.

17. O Agasthya, if you beget an excellent son for us, we may then be saved from this hell, and you too can acquire the blessed state obtainable by begetting offspring."

18. To them replied that powerful Rishi observant of truth and morality, "O Pitris. I shall accomplish your desire and remove the fever of your mind."

19. Then that illustrious Rishi began to think how to perpetuate his race. He did not find a fit wife in whom he can take his birth as his son.

20. He then, taking those parts of creatures that are considered beautiful, created an excellent woman with them.

21. That greatly ascetic Rishi then gave that woman created for him to the king of Vidarva who was performing great asceticism to beget an offspring.

22. Taking her birth there, that exalted girl of beautiful face, as effulgent as the lightning, began to grow in body day after day.

23. O descendant of Bharata, as soon as she was born, seeing her, that ruler of earth, the king of Vidarva communicated it to the Brahmanas in great joy.

24. O ruler of earth, all those Brahmanas blessed her, and those twiceborn ones gave her the name of Lopamudra.

25. O king, possessed with great beauty that blessed girl began to grow quickly like a lotus in water or the blazing flame in a fire.

26. O king of kings, when she grew youthful, one hundred damsels adorned with ornaments and also one hundred maid-servants, remaining at her command, always, waited upon that blessed girl.

27. Surrounded by these one hundred maid-servants and remaining in the midst of these one hundred damsels, that effulgent damsel shone, as the brilliant Rohini (star) in the sky.

28. When she grew youthful, even then for the fear of the illustrious king none dared ask for her hand, endued as she was with good and excellent manners.

29. That truthful maiden possessed of beauty like that of an Apsara pleased her father and relatives with her good conduct.

30. Seeing her attain to puberty, her father, the king of Vidarva thought in his mind, "To whom shall I give my this daughter?"

Thus ends the ninety sixth Chapter, history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCVII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. When Agasthya thought that she had become fit for leading a domestic life, he went to the ruler of the earth, the king of Vidarva and spoke to him thus.

2. O king. I have a mind to lead a domestic life for the sake of begetting offspring. O ruler of earth, therefore bestow on me Lopamudra; I solicit her,

3. Having been thus addressed by the Rishi, that king fainted away. He was unable to refuse, though he was unwilling to give.

4. That ruler of earth then, going to his wife, said, "The great Rishi possesses great power. If angry, he can consume us by the fire of his curse

5. O blessed one, O beautiful featured lady, tell me what you now wish to do. "Having heard his these words, the queen did not utter a word.

6. Seeing the king with his wife afflicted with sorrow, Lopamudra coming to them at that time spoke these words.

7. "O ruler of earth, you should not grieve on my account. O father, bestow me on Agasthya and save yourself by giving me away."

8. O king, at the request of his daughter, that king then bestowed Lopamudra on the illustrious Agasthya with all due rites.

9. Having received Lopamudra as his wife, Agasthya thus spoke to her "Throw away these costly robes and ornaments."

10. Thereupon that large-eyed damsel of Rambha-like thighs threw away her costly and handsome robes of fine texture.

11. That large-eyed lady then dressing herself in bark, skin and rags, became equal to her husband in vows and acts.

12. Coming to the source of the Ganges that exalted one, that foremost of Rishis, began to perform severe austerities with his helpful wife.

13. She being much pleased began to serve her husband with great respect and the exalted Agasthya also showed great love towards his wife.

14. After a long time, O king, the illustrious Rishi one day saw Lopamudra, blazing in ascetic splendour, coming after a bath in her season.

15. Being pleased with her service, with her purity, with her self-control, with her grace and beauty, he summoned her for the purpose of living with her.

16. Thereupon that lady in love and bashfulness spoke thus with joined hands to the exalted one,

17. "The husband certainly marries a wife for the purpose of offspring. But O Rishi, you should show towards me that love which I bear for you,

18. O Brahmana, you should come to me on a bed like the one in which I used to lie in my father's house,—his palace.

19. I desire that you should be adorned with garlands of flowers and I too should be adorned with those celestials ornaments that I like.

20. O foremost of Brahmanas, I can not go to you with these rags dyed in red; to wear ornaments is never unholy.

Agasthya said:—

21. O Lopamudra, O blessed girl, O slender-waisted maiden, I have not wealth like what your father possesses.

Lopamudra said:—

22. O great ascetic, by your ascetic prowess you can in a moment bring here all the wealth that exists in the world of men.

Agasthya said:—

23. It is true what you say. But it would (simply) waste my ascetic merit. Bid me to do that which may not waste my ascetic merit.

Lopamudra said:—

24. O great ascetic, my season will not last long. I do not desire to live with you at any other time.

25. I never also desire to diminish your virtue in any way. You should therefore do what I desire without injuring your virtue.

Agasthya said:—

26. O blessed girl, O fortunate one, if you make this resolve in your mind, then I will go out in search of wealth. Meanwhile stay here as you like.

Thus ends the ninety-seventh chapter, the history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. O descendant of Kuru, then Agasthya went out to beg wealth from the king Srutarvana who was considered to be richer than other kings.

2. Having learnt of the arrival of the pot-born Rishi on the frontier of his kingdom, the king went out with his ministers and received the holy man with all respects.

3. Having duly offered the *Arghya*, the king with joined hands, submissively enquired the reason of the Rishi's arrival.

Agasthya said:—

4. O lord of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability.

Lomasha said:—

5. Telling him that his income and expenditure were the same, that king said "Take from my wealth whatever you please to take."

6. Having seen that his income and expenditure are the same, that Rishi who always saw both sides with equal eyes thought that if he took anything (from that king's wealth), he would injure creatures.

7. Taking therefore Srutarvana with him, he went to Vradhnaswa. Having learnt of their arrival at the frontier of his kingdom he received them duly by offering them *Arghya* and water to wash their feet. He then with their permission enquired the reason of their coming.

Agasthya said:—

9. O ruler of earth, know, I have come to you for wealth. Give me a portion of your wealth according to your ability,

Lomasha said:—

10. Thereupon the king, telling them that his income and the expenditure are the same, said "Knowing this, take from my wealth whatever you please to take."

11. Having seen that his income and expenditure were the same, the Rishi who always saw both sides with equal eyes thought if he took any thing from him he would injure other creatures.

12. Then Agasthya, Srutarvana and the king Vradnashwa all went to Purukutsa's son Trasadasya of great wealth

13. O great king, having learnt of their arrival at the frontier of his kingdom, the high-minded Trasadasya went out and received them duly.

14. That foremost of kings of the Ikshwaku race, having duly worshipped them, asked the reasion of their coming.

Agasthya said:—

15. O ruler of earth, know, that I have come to you for wealth. Give me a portion of your wealth according to your ability.

Lomasha said:—

16. Telling them that his income and expenditure were the same that king said, "Knowing this take from my wealth whatever you please to take.

17. Having seen that his income and expenditure were the same, the Rishi who saw both sides with equal eyes thought that if he took anything, he would injure other creatures.

18. O great king, then all those monarchs looking at one another and speaking all together thus spoke to the great Rishi.

19. O Bramhana, there is a Danava on earth named Ilvala who of all persons possesses the largest wealth. Let us all go to-day to him and ask wealth from him.

20. O king, the suggestion to beg wealth from Ilvala appeared to them proper; and they all then went to Ilvala.

Thus ends the ninety eighth chapter, the history of Agasthya in the Tirthayatra of Vana Parva.

CHAPTER XCIX.

(TIRTHAYATRA PARVA)—

Continued.

Lomasha said:—

1. Having learnt that those kings with the great Rishi had arrived at the frontier of his kingdom, Ilvala with all his relatives went out and worshipped them duly.

2. O descendant of Kuru, that foremost of Asuras received them with hospitality and entertained them with well cooked meat of his brother Vatapi (in the form of a goat.)

3. Thereupon seeing Vatapi, the great Asura cooked, all the royal sages were filled with grief and became as senseless.

4. Thereupon that foremost of Rishis Agasthya said to those royal sages, "You ought not to grieve. I shall eat up the great Asura".

5. When the great Rishi sat on an excellent seat in order to eat, the great Daitya Ilvala laughingly began to distribute the food.

6. Then Agasthya eat up all the cooked meat of Vatapi. When the dinner was over the Asura Ilvala began to summon him (Vatapi.)

7. Thereupon, O child, (only a quantity of) wind came out of the stomach of the high-souled one with as great a sound as that of the roaring clouds.

8. He (Ilvala) again and again cried, "Vatapi, O Vatapi, come out." Then that foremost of Rishis, Agasthya laughingly said,

9. "How can he come out? I have already digested that Asura." Seeing that great Asura digested, Ilvala became sad.

10. Joining his hands along with his ministers, he thus spoke, "What for have you come here? And what can I do for you?"

11. Thereupon Agasthya smilingly thus replied, "O Asura, we know you to be possessed of great power and also enormous wealth.

12. These kings are not very wealthy, but my neecesity of wealth is great. Give us what you can without injuring any other.

13. Thereupen (having been thus addressed) Ilvala saluted the Rishi and thus spoke to him, "If you can say what it is that I mean to give, then I shall give you wealth.

Agasthya said:—

14. O Asura, you have intended to give to each of these kings ten thousand kine and as many gold coins.

15. O great Asura, to me you have intended to give twice as much, and a golden chariot, and a couple of horses with the speed of mind.

16. If you enquire now, you will soon learn that your car is made of gold."

Lomasha said:—

O son of Kunti, he (Ilvala) made enquires and learnt that the car was really made of gold.

17. The Daitya then with a sad heart gave away much wealth and also that car to which are yoked the two horses, called Virava and Surava.

18. O descendant of Bharata, these horses took those kings and Agasthya, and also all the wealth to the hermitage of Agasthya within twinkling of an eye.

19. Then obtaining Agasthay's permission the royal sages went away to their respective cities. That Rishi (Agasthya) did all that his wife Lopamudra had desired.

Lopamudra said:—

20. O exalted one, you have accomplished all my desires. (Now) beget on me a greatly powerful and virtuous son.

Agasthya said:—

21. O blessed one, O beautiful lady, I am pleased with your conduct. Listen to me as regards the proposal I make in respect of your son.

22. Do you desire to have one thousand sons, or one hundred sons, each equal to

one hundred, or only one such who can conquer one thousand!

Lopamudra said:—

23. O great ascetic, let me have one son equal to one thousand. One learned and good son is preferrable to many bad ones.

Lomasha said:—

24. Saying "So be it", that Rishi lived with reverence with his devoted wife of equal behaviour, and then (the Rishi) went away into the forest. After he had gone away to the forest, that conception grew on for seven years.

26. O descendant of Bharata, when the seventh year passed, that highly learned man, called Dridasya came out of the womb blazing like fire.

27. That highly effulgent Bramhana, that great ascetic, took birth as that Rishi's (Agasthya's) son, as if uttering the Vedas, Vedangas and the Upanishadas.

28. Greatly powerful even in his childhood, he used to carry loads of sacrificial fuel to his father's house and hence he was called Indavaha.

29. Seeing him endued with such (prowess) that Rishi became very much pleased. O descendant of Bharata, thus did he beget that excellent son.

30. O king, by this his ancestors obtained the region they desired. From that time this place has become famous on earth as the hermitage of Agasthya.

31. O king, this is that hermitage of Agasthya who had killed Vatapi of the Prahrada race,—the hermitage adorned with charming beauties.

32. This sacred Vagirathi frequented by the celestials and the Gandharvas rolls on like a person in the sky shaken by the gentle breeze.

33. She flows onward on craggy crests (of hills), descending lower and lower, looking like a frightened female snake lying along the slopes of the hills.

34. Issuing first from the matted locks of Sambhu (Siva), this favourite queen of the ocean floods the southern country, (thereby benefitting it) as a mother. Bathe freely in this highly sacred river.

35. O Yudhisthira, O great king, behold the *Bhrigu Tirtha*, celebrated over the three worlds, and frequented by the great Rishis.

36. Bathing in it, Rama regained hi lost prowess. O son of Pandu, bathing here with your brothers and Krishna (Draupadi),

37. You should regain that effulgence which had been robbed from you by Duryodhana, as Rama regained his lost splendour by a hostile encounter (with Dhasaratha's son).

Vaisampayana said:—

38. O descendant of Bharata, the Pandava (Yudhisthira) bathed there with his brothers and Krishna (Draupadi) and offered oblations to the Pitris and the celestials,

39. O foremost of men, after he had bathed there, his body blazed forth in brighter effulgence, and he became invinable to all foes,

40. O king of kings, the son of Pandu (Yudhisthira) then thus spoke to Lomasha, "O exalted one, for what reason Rama's effulgence was robbed? How did he again regain it? I ask you, tell me every thing.

Lomasha said:—

41.—42. O king of kings, listen to the history of Rama (Dasharatha's son) and also that of the intelligent (Parushrama), the descendant of Vrigu. For the destruction of Ravana, Vishnu in his own body took his birth as the son of the illustrious Dasharatha. We then saw that son of Dasharatha when he had been born in Ayodhya.

43.—44. Being impelled by curiosity, Rama, the descendant of Vrigu, the son of Richika and Renuka, hearing of Rama, the son of Dasharatha of spotless deeds, went to Ayodhya, taking with him the bow so fatal to the Khashtryas

45. (With the intention of) ascertaining the prowess of Rama, the son of Dasaratha. Hearing that he had arrived at the frontier of his dominion, Dasharatha,

46. Sent his own son Rama to receive (Parusha) Rama with respect. Seeing him (Dasaratha's son) arrived and standing before him with upraised weapons,

47—48. O son of Kunti, Rama, smilingly spoke these words to him, "O king of kings, O lord, O ruler of earth, string, if you can with all your strength, this bow in my hand which was made to destroy the Khashtryas." Having been thus addressed, he (Dasaratha's son) said, "O exalted one, you should not insult me thus.

49. I am amongst the twice-born not deficient in the virtue of the Khashtrya order. But the descendants of Ikshwaku never boast of their prowess of arms,"

50. To him who spoke thus, Rama replied in these words, "O descendant of

Raghu, stop all your crafty speech. Take this bow."

51. Thereupon the son of Dasaratha Rama took up in anger from the hands of (Parusha) Rama that celestial bow which destroyed the foremost of Khashtryas.

52. O descendant of Bharata, that greatly powerful hero stringed that bow without the least exertion, and then he twanged it.

53. With its twang like that of the thunder he frightened all creatures. Thereupon Rama, the son of Dasaratha, thus spoke to (Parusha) Rama,

54. "O Bramhana, here I have stringed the bow. What else shall I do for you?" Then the illustrious son of Jamadagni (Parusharama) gave to Rama a celestial arrow and said, "Place this to the bow-string and draw it to your ear.

55. Having heard this, Rama, blazing up in wrath, thus spoke to him, "O descendant of Vrigu, I have heard what you have said, and I have also pardoned you. You are full of vanity.

56. You have acquired prowess superior to the Khashtryas through the grace of the Grandsire (Bramha), and therefore you certainly insult me.

57. Behold me in my own original form; I give you sight." Then the descendant of Vrigu Rama saw in the body of Rama (Dasaratha's son)

58. The Adityas, the Vasus, the Rudras the Sadhas, the Marutas, the Pitris, Hutasana (Fire), constellations, the planets.

59. The Gandharvas, the Rakshashas, the Yakshas, the rivers, the *Tirthas*, those eternal Rishis who have become Bramha-like, namely Vallakhilyas,

60. The celestial Rishis, the seas, the mountains, the Vedas, the Upanishadas, the Vashatas, the sacrifices,

61. The Samas in their living forms, the science of arms, the clouds with rain and lighting. O descendant of Bharata, O Yudhisthira,

62. Then the exalted Vishnu (Rama) shot that arrow. O descendant of Bharata, at this the whole earth was filled with sounds of thunder, and burning meteors flashed through the sky.

63. Showers of dust and rain fell on the earth, earthquakes, whirl-winds of fearful sounds convulged everything.

64. Confounding (Parusha) Rama by the effulgence of the arrow shot by the hand of Rama, it came back blazing into his hand.

65. (Parusha) Rama who had been thus deprived of his senses, then regaining his consciousness and receiving back (as it were) his life, bowed to the greatly effulgent Visnu. (Rama)

66. Commanded by Vishnu he again went to the Mahendra mountain. The great ascetic lived there in fear and in shame.

67. When one year passed away, seeing (Parusha) Rama deprived of prowess, his pride gone and himself in great affliction, the Pitris thus spoke to him,

68. "O son, in going to Vishnu, your conduct was not proper. He deserves to be worshipped and respected by the three worlds.

69. O son, go to the sacred river which is known by the name of Vadhasara. Bathing in all the *Tirthas* in that river, you will regain your old effulgence

70. O Rama, therein is the *Titrtha* called *Diptada* where your grand father Vrigu in the celestial age practised excellent austerities."

71. O Son of Kunti, Rama did all that his ancestors had said. O son of Pandu, he regained his lost effulgence in this *Tirtha*.

72. O child, O great king, this was what happened in the days of yore to Rama of spotless deeds when he met with Vishnu.

Thus ends the ninetyninth chapter, the destruction af Parusharama's effulgence in the Tirthayatra of Vana Parva.

CHAPTER C.

(TIRTHAYATRA PARVA—*Continued*).

Yudhisthira said:—

1. O foremost of Bramhanas, I desire to hear in detail more of the achievments of the highly intelligent great Rishi Agasthya.

Lomasha said:—

2. O king, O great monarch, listen to the excellent, wonderful and extraordinary account of Agasthya and also about his immeasurably effulgent prowess.

3. There in the Kreta Yuga were some fearful Danavas who were invincible in battle. They were known by the name of Kalkeyas, and they possessed fearful prowess.

4. Placing themselves under (the command of) Vritra and arming themselves with various weapons, they pursued the

celestials with Indra at their head to all directions.

5. Thereupon the celestials resolved upon the destruction of Vritra, and they all went to Bramha with Purandara (Indra) at their head.

6. Seeing them all standing before him with joined hands, Parameshti (Bramha) thus spoke to them, "O celestials, I know all that you desire.

7. I shall tell you the means by which Vritra will be killed. There is a highly intelligent great Rishi, well-known by the name of Dadhichi.

8. Go to him all together, and ask from him a boon. That Rishi, of virtuous mind and well pleased heart, will grant you the boon.

9. Desirous as you are of victory, go all together to him, and tell him, "Give us your bones for the good of the three worlds."

10. Giving up his body, he will give his bones to you. With those bones make a greatly fearful and strong weapon (to be called) Vajra (thunder.)

11. It will have six sides, it will be fearful, it will make terrible roars, it will be able to destroy even the greatest enemies. With that Vajra, Satakratu (Indra) will kill Vitra.

12. I have told you all. Do all this without delay." Having been thus addressed, the celestials bidding farewell to the Grandsire (Bramha),

13. Went to the hermitage of Dadhichi with Narada at their head. It (hermitage) stood on the opposite bank of the *Saraswati*, covered with various plants and creepers.

14. It resounded with the hum of bees as if they were reciting Samas. It echoed with the melodious notes of male *Kokilas* and *Chokoras*

15. Buffaloes, bears, deer and Chamaras (cows) wandered there at pleasure without having any fear of tigers.

16. Male elephants with juice trickling down from their rent temples sported with the female elephants in the streams and filled the place with their roars.

17—18. The place echoed with the roars of lions and tigers. And here and there might be seen lions with grisly manes lying stretched in caves and glens, thus beautifying them with their presence. They then (celestials) came to the hermitage of Dadhichi which was like heaven itself.

19. They saw there Dadhichi as effulgent as the sun and as blazing in the grace of person as the Grandsire (Bramha.)

20. O king, bowing at his feet and saluting him, the celestials all together asked from him for the boon as directed by Parameshti (Bramha.)

21. Thereupon Dadhichi, becoming very much pleased and addressing those foremost of celestials said, "O celestials, I shall do to-day what is to your benefit. I shall even give up my body myself."

22. Having said this, that foremost of men of subdued soul suddenly gave up his life. Thereupon the celestials took the bones of the dead Rishi, as they had been directed.

23. Then the celestials with glad heart went to Twashtri (Vishwakarma) and told him the means of their victory. Twashtri also hearing their words was filled with joy; and with great attention and care

24. He made the Vajra of greatly fearful, appearance. Having made it he cheerfully said to Sakra (Indra), "O god, with this best of weapons Vajra reduce to-day the fearful enemies of the celestials to ashes.

25. O chief of the celestials, killing the foe rule happily the kingdom of heaven with your own friends." Having been thus addressed by Twarstri Purandara (Indra) cheerfully took the Vajra from his hands with proper respects.

Thus ends the hundredth chapter, the construction of Vajra in the Tirthayatra of the Vana Parva.

CHAPTER CI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Thereupon that wielder of Vajra (Indra) supported by the powerful celestials came to Vritra who was then occupying both the earth and the heaven.

2. He was guarded on all sides by the huge bodied Kalakayas with upraised weapons, looking like great mountains with towering peaks.

3. O best of the Bharata race, then a great battle appalling to the three worlds was faught by the celestials with the Danavas for a short while.

4. Loud was the clashing of swords upraised and warded off by the heroic hands,—those that were aimed at one another's bodies.

5. The heads began to fall from the sky on the earth like fruits of palmyra palm, falling on the ground loosened from their stalks.

6. The Kalakeyas, clad in golden armour and armed with iron mounted maces rushed towards the celestials like moving mountains on fire.

7. Being unable to stand the onrush of those impetuous heroes, the celestials broke (their ranks) and fled away from fear.

8. Seeing them (the celestials) flying in fear and Vritra growing in boldness, the thousand eyed Purandra (Indra) was greatly confounded with fear.

9. Filled with the fear of the Kalakeyas the deity Purandra (Indra) himself asked protection from the lord Narayana without delay.

10. The eternal Vishua, seeing Sakra (Indra) confounded with fear and grief, enhanced his prowess by importing to him a portion of his own might.

11. Having seen Sakra (Indra) thus protected by Vishnu, all the celestials and the Bramhama Rishis of spotless deeds imparted to him their own might.

12. Thus favoured by Vishnu by all the celesteals and by the highly-blessed Rishis Sakra (Indra) became more powerful than before.

13. Knowing that the chief of the celestials had been filled with the prowess of others, Vitra sent forth fearful roars. The earth, the directions, the heaven, and the mountains all began to tremble.

14. O king, thereupon hearing that fearful and loud roar, Indra was filled with grief and fear, and in order to kill the Asura he hurled the great Vajra.

15. Struck with Vajra, that great Asura adorned with garlands of gold, fell down as the great Mandara mountain did in the days of yore when hurled from the hand of Vishnu.

16. When that foremost of Daityas was killed, even then Sakra (Indra) fled away in fear to take shelter in a lake, thinking that the Vajra had not been hurled from his hands and that Vitra had not (really) been killed.

17. The celestials and the great Rishis were all filled with joy, and they cheerfully sang the praise of Indra. Then the celestials mustering together began to kill all the Daityas who grew dejected by the death of Vitra.

18. Struck with panic at the sight of the assembled celestials, they entered the fathomless ocean, full of fishes and alligators. They (the Danavas) assembled together with pride began to conspire for the destruction of the three worlds.

19. Some amongst them who were wise suggested some courses of action, each according to his own judgment.

26. In course of time they made the fearful resolution that they should first destroy all persons' knowledge and ascetic virtues.

21. "The worlds are all supported by asceticism, therefore lose no time to destroy asceticism. All those men who are on earth endued with ascetic virtues and with the knowledge of the precepts of virtue and that of Bramha

22. Should be soon destroyed; for when they are destroyed, the whole universe will be destroyed." Having arrived at this resolution for the destruction of the universe, they became exceedingly glad.

23. Then they made the ocean, with the mountain like waves, the abode of Varuna, their fort.

Thus ends the hundred and first chapter, the destructian af Vritra in the Tirthajatra of Vana Parva.

CHAPTER CII.

(TIRTHAYATRA PARVA)—*Coutinued.*

Lomasha said:—

1. Living in the ocean, the abode of Varuna, the Kalakeyas began their operations for the destruction of the worlds.

2. They began to devour in the night in anger the Rishis (they found) in the hermitages and in the holy spots.

3. Those wicked-minded Daityas devoured one hundred and eighty Brahmanas, and also ascetics in the hermitage of Vasishtha.

4. Going to the sacred hermitage of Chayanava, frequented by the Brahmanas, they devoured one hundred Rishis who lived on fruits and roots.

5—6. They thus acted during the night and during the day they entered into the sea. They devoured in the hermitage of Varadwaja two Brahmanas of subdued soul and of Brahmachary life, living on air and water only. In this way did the Danavas one after another (invade) all the hermitages.

7. Being intoxicated with prowess of arms, and their lives nearly run out, the Kalakeyas destroyed many Brahmanas.

8. O foremost of men, the Danavas acted in this way towards the ascetics in their ascetic retreats. Yet men could not discover them.

9. Every morning people saw lying on the ground the dead bodies of Rishis who were emaciated for living on frugal diet.

10. Many of those bodies were without flesh or blood, without entrails and with limbs separated from one another. Here and there lay heaps of bones like heaps of conch shells.

11. The earth was scattered over with the (sacrificial) contents of broken jars and shattered ladles for pouring libations of *ghee* and with the sacred fires kept with care by the ascetics.

12. The universe, being aflicted with the terror of the Kalakeyas and being destitute of the Vedic studies, of the Vashats and the sacrificial festivals and religious rites, became very gearless.

13. O ruler of men, when men began to perish in this way, the survivors fled for their lives in all directions.

14. Some fled to caverns and some behind mountain streams and springs, and some through fear of death gave up their lives.

15. Those amongst them who were bow-men and heroes cheerfully went out and took great trouble to find out the Danavas.

16. Failing to find them, for the Asuras had taken shelter in the bottom of the ocean, they came back to their homes greatly aggrieved.

17. O ruler of men, when the universe was being thus destroyed and when sacrificial festivals and religious rites were all destroyed, the celestials were filled with great afflictions.

18. Assembling all together with Indra in their midst, they consulted with one another out of fear. They asked protection from the increate and exalted diety, Narayana.

19. Going to that unvanquished lord of Vaikuntha and bowing to that slayer of Madhu, the celestials thus addressed him,

20. "O lord, you are the creator, the protector, and the destroyer of the universe as well as of ourselves. It is you who have created this universe with all its mobile creatures.

21. O lotus-eyed diety, it is you who in the days of yore assuming the form of a boar raised the sunken earth from the sea for the benefit of all creatures.

22. O foremost of Purashas, assuming the form of Narasingha (half man and half lion) you killed in the days of yore the ancient and greatly powerful Daitya, called Hiranyakashipu.

23. There was a great Asura named Vali, incapable of being killed by any creature. Assuming the form of a dwarf, you exiled him from the three worlds.

24. It is by you that wicked Asura called Jamva who was a powerful bow-man and who always obstructed sacrifices was killed.

25. Your acts are like those which, O slayer of Madhu, cannot be counted. You are the refuge of all who are afflicted with fear.

26. O god of gods, it is for this we tell you what is our present trouble. Save the worlds, the celestials and Indra also from this great fear.

Thus ends the hundred and second chapter, Danava oppressions in the Tirthayatra of Vana Parva.

CHAPTER CIII.

(TIRTHAYATRA PARVA)—*Continued.*

The celestials said :—

1. All the four orders of creatures increase through your favour. They propitiate the dwellers of heaven with the offerings of Habya and Kabya (sacrificial libations to the gods and oblations to the Pitris)

2. Thus being protected by you and freed from troubles, people through your favour increase depending on one another.

3. Now this great fear has overtaken the people. We do not know by whom the Brahmanas are killed at night.

4. If the Brahmanas are destroyed, the world will be also destroyed. If the world is destroyed, heaven itself will be destroyed.

5. O mighty armed lord of the universe, let not, through your favour, people, protected as they are by you, meet with destruction.

Vishnu said :—

6. O celestials, I know the reason of the destruction of all creatures. I shall tell you all about it. Having your mind freed form anxiety listen to it.

7. There are a fearful class (of Danavas) well-known by the name of Kalakeyas. Placing Vritra at their head, they devasted the Universe.

8. Having seen Vritra killed by the greatly intelligent diety of one thousand eyes (Indra), they entered into (the ocean) the abode of Varuna, to save their lives.

9. Having entered the fearful ocean full of sharks and crocodiles, they (now) kill the Rishis at night with the intention of exterminating all creatures.

10. But they cannot be killed, as they have taken shelter under the sea. You should therefore find out some means to dry up the ocean.

11. Except Agasthya, who else is capable of drying up the ocean? Without drying up the ocean, they cannot be assailed by any other means.

Lomasha said:—

12. Having heard these words of Vishnu about the drying up of the ocean, they took the permission of Parameshti (Brahma) and went to the hermitage of Agasthya.

13. There they saw the high-souled son of Varuna, of blazing effulgence, waited upon by the Rishis, as Brahma is waited upon by the celestials.

14. Going to the high-souled and undeteriorating son of Mitra and Varuna (Agasthya) seated in his hermitage as a man of ascetic merits, they sang his glory by reciting his deeds.

The celestials said:—

15. You became in the days of yore the refuge of creatures when they were oppressed by Nahusha. Deprived of his heaven's affluence, he was thrown down, a thorn of the heaven as he was,—from the celestial region.

16. That foremost of mountains Vindya being angry with the sun, suddenly (in the days of yore) began to increase its height, but he has ceased to increase, as he could not disobey your command.

17. When darkness covered the world, creatures were oppressed by death; but having got you as a protector, they obtained the greatest security.

18. O exalted one, whenever we are beset with danger, it is you from whom we ask for a boon, for you always grant the boon asked of you.

Thus ends the hundred and third chapter, the glories of Agasthya, in the Tirthayatra of Vana Parva.

CHAPTER CIV.

(TIRTHAYATRA PARVA)—*Continued.*

Yudhisthira said:—

1. O great Rishi, I am desirous of hearing why Vindya (mountain), made senseless with anger, suddenly began to increase its bulk.

Lomasha said —

2. The sun between his rising and setting went round that king of mountains, that great golden mountain named Meru.

3. Seeing this, the Vindya mountain spoke thus to the sun, "As you every day go round Meru and honour him,

4. O sun, so do thou the same by going round me." Having been thus addressed, the sun thus replied to that king of mountains.

5. "O mountain, I do not walk round it out of my own desire. He who has created this universe has assigned this path to me."

6. Having been thus addressed, the mountain, O chastiser of foes, desiring to obstruct the path of the sun and the moon, suddenly began to increase its bulk in anger.

7. Thereupon all the assembled celestials came to Vindya, the great king of mountains and tried to dissuade him from what he was doing. But he did not heed their words.

8. Then the assembled celestials all went to the Rishi living in his hermitage, that ascetic, that foremost of virtuous men, the wonderfully powerful Agasthya; and they told him all.

The celestials said —

9. The king of mountains Vindya, giving way to anger, is obstructing the path of the sun and the moon, and the course of the stars.

10. O best of Brahmanas, O greatly exalted one, except you there is none who can prevent him from doing it.

Lomasha said —

11. Having heard the words of the celestials, the Brahmana went to the mountain. Going there with his wife, he spoke thus to Vindya.

12. "O foremost of mountains, I wish to have a path given to me by you, as I intend to go to the southern country for some purpose.

13. O king of mountains, wait till I return; you can then increase your bulk as much as you like."

14. O chastiser of foes, having made this agreement with Vindya, (he went away), and up to the present day the son of Varuna (Agasthya) has not returned from the southern country.

15. Thus have I narrated to you, as you asked me to do, why Vindya does not increase its bulk on account of the prowess of Agasthya.

16. O king, now hear how the Kalakeyas were destroyed by the celestials when they obtained their prayer from Agasthya.

17. Having heard the words of the celestials, the son of Mitra and Varuna said, "Why have you come? What boon do you solicit from me?" Having been thus addressed, the celestials said to the Rishi.

18. O "high-souled one, we desire this act to be done by you, namely to drink up the ocean. Then we shall be able to kill these enemies of the celestials, known by the name of Kalakeyas, along with their followers."

19. Having heard the words of the celestials, the Rishi said, "So be it. I shall do what you desire and also that which would be benificial to the world."

20. O vow-observing man, having said this, he then went to the lord of rivers, the ocean, accompanied by the Rishis who had become successful in asceticism and by the celestials.

21. Men, snakes, Gandharvas, Yakshas, and Kinnaras followed the high-souled (Rishi), with the desire of seeing that wonderful feat.

22—23. They then all came to the fearfully roaring ocean which was as it were dancing with billows made by the winds and was, as it were laughing with masses of froth, created by the dashing of waves at the mountain cave.

24. The celestials, the Gandharvas, the great Nagas, the greatly exalted Rishis, all came with Agasthya to the great ocean.

Thus ends the hundred and fourth chapter Agasthya's going to the sea, in the Tirthayatra of the Vana Parva.

CHAPTER CV.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Coming to the ocean, the exalted Rishi, the son of Varuna thus spoke to the assembled celestials and the Rishis, who had come with him.

2. "For the good of the world, I shall drink up this abode of Varuna (ocean). You should at once make the preperations which devolves upon you to make."

3. Having spoken these few words, the undeteriorating son of Mitra and Varuna began in wrath to drink up the ocean in the sight of all the world.

4. Seeing how the ocean was being drunk up, Indra and the other immortals were filled with great astonishment; and they began to adore him by reciting his praises.

5. (They said) "O protector of the world, you are our saviour and you are the creator of the world. Through your favour the universe with the immortals may be saved from extermination."

6. Being thus worshipped by the celestials while the musical instruments of the Gandharvas played all around and celestial blossoms were showered on him, that high-souled (Rishi) made the great ocean waterless.

7. Seeing the great ocean made waterless, all the celestials were filled with joy; and taking up various celestial weapons they began to kill the Danavas with courageous hearts.

8. Being attacked by the high-souled and greatly powerful, swift-coursing and loudly roaring celestials, they (the Danavas) were unable to withstand the onset of those swift and courageous dwellers of heaven.

9. O descendant of the Bharata, those loudly roaring Danavas, being thus attacked by the celestials, fought a great battle for a moment.

10. But they had been already burnt by the force of the penances of pure-souled Rishis (whom they had killed). Therefore though they tried their utmost, they were all killed by the celestials.

11. Adorned as they were with golden ornaments and ear-rings, they (the Danavas), when killed, looked as beautiful as the *Palasha* tree when full of blossoms.

12. O best of men, the remnant of those Kalakeyas that were not killed, took shelter in the nether regions after having rent the goddess Earth.

13. Seeing the Danavas destroyed, the celestials gratified that foremost of Rishis (Agasthya) with various speeches; and they then thus spoke,

14. "O mighty-armed one, through your favour the world has obtained great happiness. The greatly powerful Kalakeyas are all destroyed by your might.

15. O mighty-armed one, and O saviour of the world, fill up the ocean (again.) Give up the water drunk by you."

16. Having been thus addressed, the exalted great Rishi thus replied, "The water has been digested by me. Think of other means,

17. If you are willing to fill up the ocean with water." Having heard those words of that high-souled great Rishi,

18. The assembled celestials were all filled with wonder and also with sorrow. Bidding farewell to one another and bowing to the great Rishi,

19. All creatures went away whence they came. The celestials with Vishnu went to the Grandsire (Brahma.)

Having again and again held consultations in order to fill up again the ocean, they thus spoke with joined hands about the refilling of the ocean.

Thus ends the hundred and fifth chapter, the consultations about the refilling of the ocean, in the Tirthayatra of the Vana Parva.

CHAPTER CVI.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. The Grandsire of creatures Brahma thus spoke to the assembly (of celestials,) "O gods, go wherever you like and desire to go.

2. A very long time must pass before the ocean would be able to resume its natural state by making the relatives of the great king Bhagiratha as its cause."

3. Having heard the words of the Grandsire, all those foremost of celestials went away where they liked, and they waited for the time (when the ocean would be refilled.)

Yudhisthira said:—

4. O Brahmana, O Rishi, why and how did the relations (of Bhagiratha) become the cause (of refilling the ocean)? How was the ocean refilled by the interference of Bhagiratha?

5. O ascetic, O Brahmana, I desire to hear all this in detail,—the excellent history of that king (Bhagiratha) narrated by you.

Vaishampayana said:—

6. Having been thus addressed by the high-souled Dharmaraja, Yudhisthira, that foremost of Brahmanas narrated the glory of the illustrious Sagara.

Lomasha said:—

7. In the race of the Ikshwaku there was born a king, named Sagara, possessing beauty of person and prowess. That migty king was son-less.

1. O descendant of Bharata, exterminating the Haihayas, and Talrangas and subjugating many kings, he ruled over his own kingdom.

9. O best of the Bharata race, he had two wives, proud of their beauty and of their youth,—one a princess of Vidarva and the other a princess of Sivi.

10. O king of kings, desiring to get a son, that king practised great austerities with his two wives on the Kailasha mountain.

11. Being engaged in great austerities and in Yoga and in contemplation, he saw the illustrious three-eyed deity, the chastiser of Tripura,

12. Sankara, Bhava, Ishana, Pinaki, Sulapani, Tramvaka, Siva, Ugresha of many forms, the husband of Uma.

13. As soon as he saw that giver of boons, that mighty-armed king bowed to him along with his two wives and prayed for a son.

14. Hara (Siva) being pleased said to that best of kings with his wives, "O king, considering the moment in which you have asked the boon,

15. O foremost of men, sixty thousand heroic and proud sons will be born in one of your two wives.

16. O ruler of men, they will all together meet with destruction. In the other wife will be born a heroic son who will perpetuate your race."

17. Having said this, Rudra (Siva) then and there disappeared. The king Sagara also went back to his own abode.

18. Accompained by his two wives who were exceedingly glad at heart, O foremost of men, he returned home. His two lotus-eyed wives,

19. The princesses of Vidarva and of Sivi conceived. In due time, the Vidarva princess gave birth to a gourd.

20. The princess of Sivi gave birth to a son as handsome as a celestial. That king then thought of throwing away the gourd.

21. But he heard a voice in the sky uttered in a grave and solemn voice; it said "O king, do not be guilty of this hasty act. You should not abandon your sons.

22. Take out the seeds from the gourd and let them be preserved with care in hot vessels partly filled with *Ghee*.

23. O descendant of Bharata, you will then get sixty thousand sons in this manner. Let not your mind be diverted.

Thus ends the hundred and sixth chapter, the history of Sagara in the Tirthayatra, of the Vana Parva.

CHAPTER CVII.

(TRITHAYATRA PARVA)—*Continued.*

Lomasha said :—

1 O best of the Bharata race, having heard these words uttered in the sky, that foremost of kings reverentially did all that he was directed to do.

2. That ruler of men took out separately each one of the seeds, and he then kept these divisions (of the gourd) in vessels filled with *Ghee*.

3. Being anxious to save the sons, he placed one nurse in charge of one vessel. Then after a long time there were born greatly powerful

4. And exceedingly effulgent sixty thousand sons. O king, they were born to that royal sage through the favour of Rudra (Siva).

5. They were fierce, they were prone to do wicked acts, they were able to ascend to and roam about in the sky. Being numerous themselves, they disturbed all creatures including the immortals.

6. Those heroes, ever fond of fight, chased even the celestials, the Gandharvas the Rakshashas and all other creatures.

7. Persecuted by the wicked-minded sons of Sagara, all creatures with all the celestials went to ask protection from Bramha.

8. To them said the greatly exalted Grandsire of all creatures, "O celestials, go back whence you came with all these creatures.

9. Within a very short time, exceedingly fearful destruction of Sagara's heroic sons will take place through their own misdeeds.

10. O ruler of men, having been thus addressed, the celestials and the other creatures, bidding farewell to the Grandsire, went back to the place whence they had come.

11. O best of the Bharata race, after a long time, the mighty king Sagara installed himself for the performance of a horse-sacrifice.

12. His horse, guarded by his sons, roamed over the the world. Going to the fearful and waterless ocean,

13. It disappeared there, though it was guarded with all care. O child, they thought that the excellent horse had been robbed.

14. Going (back) to their father, they told him how the horse had disappeared and had been stolen. He (Sagara) said, "Go and search the horse in all directions."

15. O great king, at the command of their father, they searched for the horse in all directions and all over the world.

16. Thereupon the sons of Sagara mutually united together could not find the horse nor the person who had stolen it.

17—19. Coming to their father, they spoke to him with joined hands, "O king. O ruler of earth, O protector of men, at your command we have searched the whole earth with its seas, forests, islands, with its rivers and caves, with its mountains and forest lands, but we could not find either the horse or the thief who had stolen it." Having heard their words, the king grew senseless in anger.

20. O king, impelled by Destiny, he spoke to them thus, "Go away,—never return. O sons, search again for the horse in all directions.

21. Without that sacrificial horse never return again." Accepting the command of their father, those sons of Sagara

22. Once more began to search for the horse all over the world. The heroes saw a pit on the surface of the earth.

23. Having seen that pit, the sons of Sagara began to excavate it. With spades and pick-axes they dug on in the sea with the greatest efforts.

24. That abode of Varuna (ocean), being thus dug by the united sons of Sagara and also rent and cut on all sides, found itself in the greatest possible distress.

25. Being killed by the sons of Sagara, the Asuras, the Nagas, the Rakshashas, and various other living creatures raised up distressful cries.

26. Hundreds and thousands of living creatures were seen with severed heads, with separated trunks, with their skin, bones, and joints rent asunder.

27. Thus they dug on the ocean, the abode of Varuna, but a long period of time passed away, and still the horse was not found.

28. O ruler of men, the sons of Sagara then dug the sea in anger on its north eastern region till they reached the nether region.

29. They then saw that the horse was roaming there on the surface of the ground. (They also saw) the illustrious Kapila,—a perfect mass of great effulgence. He was blazing in splendour like a blazing fire.

30. Having seen him and the horse, they were flushed with delight. Being impelled by Fate, they did not care the presence of the illustrious Kapila.

31. Being eager to get the horse, they ran towards it in anger. O great king, thereupon that foremost of Rishis, Kapila, grew angry.

32. Kapila whom the great Rishis called Vasudeva assumed a fiery look and shot flames from his eyes.

33. That greatly effulgent one burnt down those foolish-minded sons of Sagara. Having seen them reduced to ashes, the great ascetic Narada

34. Came to Sagara and told him all that had happened. Having heard those terrible words, uttered from the lips of the Rishi, the king (Sagara)

35. Remained unconscious for some time; he then thought of the words of Sthanu (Siva). Then calling Angsuman, the son of Asamadya

36. His grandson, O best of Bharata race, he spoke these words, "My sixty thousands immeasurably powerful sons,

37. Falling under the effulgence of Kapila, has met with their death on my account. O child, O sinless one, your father also has been abandoned by me from my desire to protect the citizens and to save my virtue.

Yudhisthira said:—

38. O great ascetic, tell me why that foremost of kings, Sagara abandoned his own heroic son,— a son who was not fit to be abandoned?

Lomasha said:—

39—40. The son of Sagara who was born of Saivya and who was called Angsumana used to seize by the throat the weak children of the citizens and to throw them into the river while screaming. Thereupon the citizens overwhelmed with grief and fear all met together.

41. And with joined hands they thus prayed to Sagara, "O great king, you are our protector from the fear of an attack from the hostile force.

42. You should therefore protect us from the fearful danger proceeding from your son." Having heard those terrible words of the citizens, that foremost of kings,

43. Becoming absent-minded for a moment, spoke thus to his ministers, "Drive away at once my son Angsumana from the city.

44. If you desire to do whatwill be pleasing to me, do it soon." O ruler of men, having been thus addressed by the king. the ministers,

45.—46. Soon performed what they were commanded to do by the king. I have thus narrated to you how the son was exiled by the illustrious Sagara for the welfare of the citizens. I shall now narrate to you in detail what the great bowman Angsuman was told by Sagara. Listen to me.

Sagara said:—

47. O son, I am greatly aggrieved on account of the abandonment of my son, on account of the death of my sons and also on account of being unsuccessful in getting the horse.

48. Therefore, O grandson, I am afflicted with grief and confounded with the hinderance that has taken place to my sacrifice. You must save me from sin by bringing the horse.

Lomasha said:—

49. Having been thus addressed by the illustrious Sagara, Angsuman went to the place where the earth had been excavated (by his uncles).

50. By that passage he entered the ocean and saw the high-souled Kapila and also the horse.

51. Seeing that ancient great Rishi,—a mass of effulgence,—he bowed down his head to the ground and told him the reason of his coming.

52. O great king, O descendant of Bharata, thereupon Kapila was pleased with Angsuman, and that virtuous-minded Rishi told him to ask a boon from him.

53. He first asked the horse for the sacrifice and then he asked for the revivification of his fathers (uncles).

54. To him replied that foremost of Rishis, Kapila of great splendour, "O sinless one, be blessed; I grant you all that you ask.

55. In you there exist forbearance truth and righteousness. By you Sagara has his desire fulfilled and your father has really got a son.

56. Through your might, the sons of Sagara will go to heaven, and your grandson will bring the three-coursed river (the Ganges) from heaven,

57. By gratifying Maheswara in order to purify the sons of Sagara. O foremost of men, be blessed; take (back) the sacrificial horse,

58. And O child, complete the sacrifice of the illustrious Sagara." Having been thus addressed by the illustrious Kapila, Angsuman, the high-souled one, taking the horse,

came to the sacrificial ground (of Sagara). Then saluting the feet of the illustrious Sagara,

60. Who smelt his head, he told him all that had been seen and heard by him, and all about the destruction of the sons of Sagara.

61. (He also told him) that the horse had been brought to the sacrificial ground. Having heard this, the king Sagara no more grieved for his sons.

62. He praised and honoured Angsuman and completed his sacrifice. When the sacrifice was completed, Sagara was greeted by all the celestials.

62. He made the ocean, the abode of Varuna, as one of his sons. That lotus-eyed hero ruled over his kingdom for a long period of time.

64—65. Then giving the charge (of his kingdom) to his grandson (Angsuman), he went to heaven; and the virtuous-minded Angsuman also, O great king following the example of his grandfaher ruled over the earth with the belt of sea. His son was named Dilipa who was learned in the precepts of virtue.

66. Giving him the charge of the kingdom, Angsuman also gave up his life. Having heard the terrible fate of his ancestors (Sagara's son) Dilipa,

67. Was overwhelmed with grief and thought of the means of delivering them. That king then made every effort to bring down the Ganges (from heaven).

68. Though he tried it with all his might, he could not bring her down (to earth). A virtuous and handsome son was then born to him.

69. He was truthful and without malice, and he was known by the name of Bhagiratha. Installing him in the kingdom, Dilipa retired into the forest.

70. O best of the Bharata race, O descendant of Bharata, that king after attaining success in austerities went in due time from that forest to heaven.

Thus ends the hundred and seventh chapter, Bhagiratha's installation to the kingdom in the Tirthayatra of the Vana Parva.

CHAPTER CVIII.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said :—

1. That great bow-man and car-warrior, that imperial king became the delight of the eyes and the mind of all men.

2. That mighty-armed hero heard from the high-souled Kapila how his ancestors had met with their fearful destruction and how they had not been able to go to heaven.

3. That king sorrowfully made over his kingly duties to his ministers, and that ruler of men then went to the side of the Himalayas for practising asceticism.

4. O foremost of men, being cleansed of his sins by asceticism, he visited that best of mountains Himalayas in order to worship Ganga.

5. (He saw it) adorned with peaks of various forms and with many mineral wealth; all its sides were besprinkled with drops of rain from the clouds which were floating on the wind;

6. Beautified with rivers, groves, and rocky spurs as so many places (in a city), frequented by lions and tigers, hidden in its caves and caverns.

7. Abounding in various featured birds uttering various sounds—such as *Bhringaraja*, ganders, *Dalyuchas*, water-cocks,

8. Peacocks of hundred sorts of feathers, *Jivanjibaka*, *Kokilas*, *Chakoras* with eyes furnished with black corners,—the birds who are ever fond of their young;

9. Abounding in lotuses growing in charming water reservoirs, adorned with the sweet notes of the cranes;

10. Its stony slabs beautified with the sitting Kinnaras and Apsaras, all its trees rubbed everywhere by large elephants with their trunks;

11. Frequented by the Vidydharas, full of many gems, infested by snakes of virulent poison and glowing tongues,

12. Looking at places like a heap of collyriums. Such was the Himalayas where he (the king) arrived.

13. That foremost of men practised there terrible asceticism. He lived on only fruits, roots and water. One thousand celestial years passed away, and then that great river Ganga in her embodied form appeared before him.

Ganga said :—

15. O best of men, O great king, what do you desire? What should be given to you by me? Tell me, I shall do what you say.

Lomasha said :—

16—17. Having been thus addressed, the king replied to the daughter of the Himalayas (Ganga), "O giver of boons, O great river, my grandfather has been sent

to the abode of Yama by Kapila. The sixty-six thousand sons of the illustrious Sagara

18. Met with an instant death by meeting with Kapila. Having thus perished, they had no place in heaven.

19. O great river, as long will their bodies not be sprinkled with your water, so long will there be no salvation for those sons of Sagara.

20. O greatly exalted one, O great river, take my ancestors, the sons of Sagara to heaven. For them I pray to you."

21. Having heard these words of the king, Ganga, ever adored of the world, thus spoke to Bhagiratha with delighted heart.

22. "O great king, I shall certainly do what you say. But my force will be difficult to be withstood when I shall fall from the sky to the earth.

23. O king, there is none in the three worlds except the great god, the blue-throated deity, the foremost of celestials (Siva), who would be able to withstand it.

24. O mighty-armed hero, therefore gratify that giver of boons Hara by asceticism. That god will sustain my fall upon his head.

25. He will do what you desire for your ancestors." O king; having heard this, the great king Bhagiratha,

26. Went to the Kailasha mountain and gratified Sankara (Siva). At the expiration of a certain time which he passed in severe asceticism.

27. With the intention of making his ancestors go to heaven, O king, he obtained from him the boon that he would sustain Ganga (on his head).

Thus ends the hundred and eighth chapter, the account of Ganga's descent, in the Tirthayatra of the Vana Parva.

CHAPTER CIX.

(TIRTHAYATRA PARVA)—*Continued.*

Lomasha said:—

1. Having heard the words of Bhagiratha, the exalted deity in order to do what was agreeable to the dwellers of heaven said to the king "So be it."

2. "O mighty-armed hero, O foremost of kings, for your sake I shall sustain (on my head) the fall from the sky of that blessed, divine, and pure, celestial river."

3. O mighty-armed hero, having said this, he came to the Himalayas surrounded by his fearful followers with uplifted weapons of various sorts.

4. Remaining there he thus spoke to that best of men, Bhagiratha, "O mighty-armed hero, pray to the river, the daughter of the king of mountains.

5. I shall sustain (on my head) that foremost of rivers when falling from the heavens." Having heard these words uttered by Siva, the king,

6. Began to meditate on Ganga with his head down and subdued soul. Thereupon the charming Ganga of holy water, being thus meditated upon by the king,

7. And seeing Ishana (Siva) standing there, suddenly began to fall (from heaven). Having seen her thus falling, the celestials with the great Rishis,

8. Also the Gandharvas, the Nagas and the Yakshas all came there as spectators. Then the daughter of Himalayas Ganga fell from the sky,

9. Full of fishes and alligators and full of raging whirlpools. O king, Hara (Siva) (instantly) held her (on his head) who was like a girdle to the sky.

10. And falling on his forehead she looked like a garland of pearls. O king, that ocean-going wife of Siva, divided herself into three streams.

11. Her water full of froth which looked like so many ducks, crooked and tortuous in her movements in some places, and stumbling as it were in others,

12. Covered with the cloth of foam, she rushed onwards like a drunken woman. In some places she raised up an excellent sound by the roarings of her water;

13. Assuming thus various and numerous aspects when fallen from the sky, she reached the earth and thus spoke to Bhagiratha,

14. "O great king, show me the way by which I am to go. O ruler of earth, for your sake I have descended on earth."

15. Having heard those words, the king Bhagiratha went to the place where lay the bodies of the illustrious sons of Sagara,

16. So that (the place) might be flooded by her holy water. Having held Ganga, Hara (Siva), the adored of all the worlds,

17. Went to that foremost of mountains Kailasha with the celestials. Coming to the ocean with Ganga, the king

18. Filled the ocean, the abode of Varuna, with the greatest force. That king adopted Ganga as his daughter;

19. And his wishes being thus fulfilled he there offered oblations of water to the

Pitris. I have thus narrated how Ganga flowing in three streams,

20. Was brought down on earth in order to fill the ocean, how for a particuler object the ocean was drunk up by the high-souled one (Agasthya),

21. And how, O great king, O lord, Vatapi, the destroyer of Bramhanas, was destroyed by Agasthya,—all that you asked me (to narrate).

Thus ends the hundred and ninth chapter, the descent of Ganga, in the Tirthayatra of the Vana Parva.

CHAPTER CX.

(TIRTHAYATRA PARVA)—*Continued.*

Vaisampayana said :—

1. O best of the Bharata race, then slowly did the son of Kunti go to the two rivers *Nanda* and *Aparananda* which destroys the dread of fear.

2. Then going to the healthy mountain called Hemakuta, that king saw there many wonderful and inconceivable sights.

3. From the wind there were created clouds and showers of thousands of stones for which the people becoming sad could not ascend it.

4. The wind always blew there and the celestials always poured showers. The sounds of the recitation of sacred scriptures were heard, but none was seen.

5. In the evening and in the morning the exalted carrier of libation (fire) was seen, and flies bit men, thus obstructing the practice of austerities.

6. Men would become sick there, and a sadness would overtake their minds. Th son of Pandu (Yudhisthira), seeing these various wonderful things, asked Lomasha about those astonishing sights.

Lomasha said :—

7. O chastiser of foes, O king, I shall tell you in detail all that we heard about them before. Hear them with all attention.

8. Here on this Rishava Kuta (hill) there lived for many hundred years, an ascetic of great wrath, named Rishava engaged in asciticism.

9. He, being addressed by others, spoke thus to the hill in anger, "Who ever will utter words here, (O hill) throw stones at him."

10. That ascetic said, "Call the wind, so that no sound is made. Thus if a man utters a word here, he is prevented by the roarings of the clouds.

11. O king, these were the acts of that great Rishi ;—some acts he performed from anger, and some again he prevented from being done (from anger).

12. O king, tradition says that when in the days of yore the celestials came to the *Nanda* men suddenly appeared there with the desire of seeing the immortals.

13. The celestials with Sakra (Indra) at their head did not like to be seen, and therefore they made this place inaccessible by raising up hills.

14. O son of Kunti, from that day men could not even look at these hills,—what to speak of ascending them.

15. O son of Kunti, none can look at or ascend this great hill except he who has performed asceticism. Therefore be silent.

26. O descendant of Bharata, here did the celestials perform those best of sacrifices,—their marks are seen even to this day.

17. O king, this grass is like the *Kusa* (grass),—the whole ground is overspread with the sacred grass. Many trees here look like the sacrificial stakes.

18. O descendant of Bharata, the celestials and the Rishis still live here, and both in the morning and the evening their carrying of libations (Agni) is to be seen here.

19. O son of Kunti, if one bathes here, his sins are immediately destroyed. O foremost of the Kurus, therefore perform your oblations here with your younger brothers.

20. Then washing your body in the *Vanda*, you will go to the *Kousiki* where the excellent and severe asceticism was performed by Vishwamitra.

21. O king, washing his body there with all his men, he went to the sacred, charming, and blessed *Kousiki* of cool water.

22. O best of the Bharata race, this is the sacred and celestial river *Kousiki*. Here stands the charming hermitage of Vishwamitra.

23. This is the hermitage belonging to the illustrious son of Kashyapa, whose son was the ascetic Risshwasringa of subdued passions.

24. By his ascetic prowess he made Vasava (Indra) to pour rains and from whose fear the destroyer of Vala and Vitra poured down rains during a draught.

25. That powerful lord, the son of Kashyapa, was born of a hind; he performed a great wonder in the kingdom of Lomapada.

26. When the crops were restored (by the Rishi who made Indra rain) the king Lomopada bestowed his daughter Santa on him, as Savita (once) bestowed (his daughter) Savitri.

Yudhisthira said:—

27. How was the son of Kashyapa, Rishwasringa born of a hind? Being born of an irregular intercourse, how was he endued with ascetic merits?

28. Why from the fear of that intelligent boy the destroyer of Vala and Vetra Sakra (Indra) poured down rain when a draught was raging?

29. What sort of a princess that vow-observing Santa was, who tempted his heart by becoming a hind?

30. Why did not the chastiser of foes (Indra) pour rain in the kingdom of the royal sage Lomapada when it is heard that he was very virtuous.

31. O exalted one, you should narrate to me all this in detail,—the incidents of Risyashringa's life as they happened.

Lomasha said:—

32—33. Hear how the powerful Rishwasringa was born as a son of the Brahmana Rishi Vivandaka whose soul had been subdued by ascetitism, whose seed never failed, who was learned and who was as effulgent as the Creator. He (Rishwasringa) was highly honoured, greatly effulgent and was regarded by old men, though he was but a boy.

34. Going to the great lake, the son of Kashyapa engaged himself in great austerities. And that celestial-like Rishi became fatigued after a long period of time.

35. O king, when he was washing his face, he saw the Apsara Urvasi, and his seed fell. A hind drank it up,—

36. Thirsty as she was,—with the water (she had been drinking). She thus conceived. As she was formerly told by the exalted creator of the world, (Brahma),

37. That celestial damsel became a hind and was freed by begetting a Rishi. As the words of the creator could not be false,

38. In that hind was born his (Vivandaka's) son, a great Rishi, named Rishwasringa, who was always devoted to asceticism, and who passed his time in the forest.

39. O king, on the head of that illustrious Rishi there was a horn; he therefore became known as Rishwasringa.

40. O king, excepting his father, he did not ever see any body else, therefore his mind was fully devoted to the duties of a continent life (*Brahmacharya*).

41. At this time there was a king of Anga, known by the name of Lomapada, who was the friend of Dasaratha.

42. We have heard that he wantonly told a falsehood to a Brahmana. That ruler of earth was therefore abandoned by all the Brahmanas.

43. Thus without having had a priest, the king became sinful, and therefore the deity of one thousand eyes (Indra) stopped to shower rain; and thus his subjects began to suffer.

44. O ruler of earth, he asked the Brahmanas who were intelligent, able and fit how rain might be poured by the lord of the celestials.

45. (He said), "How can the clouds pour rain, find out a means." Those intelligent men assembling together, gave out each their own opinions.

46. Thereupon one great Rishi thus spoke to the king, "O king of kings, the Brahmanas are angry with you. Do something to appease them.

47. O king, send for the Rishi's son Rishwasringa who knows nothing of the female sex, who dwells in the forest and who takes delight in simplicity.

48. If that great ascetic, O king, come to your kingdom, there is not the least doubt that the clouds will instantly pour rains."

49. O king, having heard these words, and resolving to make atonement (for his past misdeeds) he went and came back when the Brahmanas had become appeased.

50. Having heard of the arrival of the king, the subjects became exceedingly glad. Then the ruler of Anga summoned his ministers, proficient in giving counsel.

51. He made great efforts to bring Rishwasringa to his kingdom. O undeteriorating one, he at last found out a means in consultation with his ministers

52. Who were all versed in the *Sastras*, who were all exceedingly proficient in worldly matters, and ever able in practical matters. That ruler of earth then brought some courtezans,—

53. Women of the town,—clever in everything. To them the king said, "Find out some means to bring the Rishi's son Rishwasringa

54. To my kingdom, O beautiful ones, by tempting him and by securing his confidence." Those women were afraid of the king and afraid as well of (the Rishi's) curse.

55. They became pale and confounded; and they said that the business was beyond their power (to accomplish). Thereupon one amongst them, an old woman thus spoke to the king,

56. "O great king, I shall try to bring here that great ascetic. You should however order to procure for me certain things in connection with it.

57. I shall then be able to bring the Rishi's son Rishwasringa here." The king ordered that every thing she wanted should be procured.

58. He gave her much wealth and various gems and jewels. O ruler of earth, taking with her some young and beautiful women, she then went soon to the forest.

Thus ends the hundred and tenth chapter, the history of Rishwasringa in the Tirthayatra of the Vana Parva.

CHAPTER CXI.

(TRITHAVATRA PARVA)—*Continued.*

Lomasha said :—

1. O descendant of Bharata, in order to accomplish the king's works, she made a floating hermitage, both beacause the king ordered it and because it agreed with her opinion.

2-3. She made that floating hermitage charming, extraordinary, magical, extremely beautiful, exceedingly delightful, abounding in various plants and creepers, adorned with many artificial trees full of flowers and fruits, and capable of giving various delicious fruits.

4. Thereupon she moored that boat near the hermitage of Kashyapa's son, and she sent men to survey the place which the Rishi generally frequented.

5. Then seeing an opportunity and having conceived a plan in her mind, she sent for her daughter, a courtezan, who was exceedingly clever. She then sent her to the son of Kashyapa.

6. That clever woman went near the ascetic, and arriving at the hermitage she saw the Rishi's son.

The Courtezan said :—

7. O Rishi, I hope it is all well with the ascetics here; I hope fruits and roots are plentiful here; I hope you take delight in this hermitage. I have come to pay you a visit.

8. I hope the ascetic merits of the ascetics of this place are on the increase; I hope your father (his spirit) has not become less effulgent. O Bramhana, I hope he is pleased with you. O Rishwasringa, I hope you prosecute the studies which are proper to you.

Rishwasringa said :—

9. You are shining with lustre like the light. I consider you worthy of obeisance. I shall give you water to wash your feet and also fruits and roots as will be liked by you according to my religious ordinance.

10. Please to take your seat at your pleasure on this mat made of *Kusa* grass and covered with the skin of black deer and thus made comfortable to sit upon. Where is your hermitage? What is the name of this Brahma and celestial-like vow which you are observing?

The Courtezan said :—

11. O son of Kashyapa, my charming hermitage is situated three *Yoyanas* off from this place on the other side of this mountain. My religious ordinance is not to accept obeisance, nor do I touch water to wash my feet.

12. O Brahmana, I do not deserve to receive obeisance from you, but I must make obeisance to you. This is the vow observed by me,—namely you must embrace me.

Rishwasringa said :—

13. I give you ripe fruits such as gall-nuts, myrobalus, *Kasusas Ingudas* and figs. Be pleased to enjoy them.

Lomasha said :—

14. Having thrown aside all those (fruits), she gave him food which was not proper to eat. They were exceedingly beautiful and nice, and they were very acceptable to Rishwasringa.

15. She gave him sweet fragrant garlands and various shining cloths. She then gave him strong drinks, she then played, laughed and enjoyed herself.

16. She played before him with a ball like a broken creeper bent with fruits. She touched his body with her own, and she again and again clasped Rishwasringa with her arms.

17. She then bent and broke the flowery twigs from trees, such as the *Sala*, *Asoka* and *Tilaka*; assuming a bashful look, she

tempted the Rishis' son who was overpowered with intoxication.

18. Having seen Rishwasringa overpowered, she again and again pressed him with her body. Casting glances she slowly went away, as if she was going to make offerings to the holy fire.

19. On her departure Rishwasringa became over-powerad with desire and became senseless. He became full of her and he felt vacancy. Sighing again and again he seemed to be in great distress.

20. At that moment appeared the son of Kashyapa, Vivandaka whose eyes were as tawny as those of a lion, whose body was covered with hair down to the nails of his foot, who was engaged in his proper studies and whose life was pure and passed in religious meditations.

21. He came up and saw his son seated alone, pensive and sad and dejected. He was sighing again and again with upturned eyes. Vivandaka thus spoke to his distressed son,

22. "O child, why do you not hew logs for the sacrificial fire? I hope you have performed to-day the *Agnihotra* (fire sacrifice). I hope you have polished the sacrificial ladles and spoons and brought out the sacrificial cow with her calf,

23. O son, you are not in your wonted state to-day. You are pensive and absent minded. Why are you so much distressed to-day? I ask you, who came here to-day?

Thus ends the hundred and eleventh chapter, the history of Rishwasringa in the Trithayatra of the Vana Parva.

CHAPTER CXII.

(TIRTHAYATRA PARVA)—*Continued.*

Rishwasringa said:—

1. Here came a Brahmachari with masses of hair on his head. That intelligent one was neither short nor tall. His complexion was like gold; his expansive eyes were like the lotus. He was as blazing and beautiful as a celestial.

2. His exceeding beauty was blazing like the sun, his eyes were very graceful and black. His matted locks were blue, fragrant, long and tied up with strings of gold.

3. A beautiful ornament was shining round his neck; it looked like the lightning in the sky. Under the throat (on his breast) he had two fleshy hairless and exeeedingly beautiful balls.

4. His waist was slender, his navel neat and region about the ribs smooth. There shone a golden string from under his cloth like this waist string of mine.

5. There was on his feet something of a wonderful shape which gave forth a jingling sound. There were also ornaments tied upon his wrists that made a similar sound; they looked like this rosery here.

6. When he moved about,—those ornaments made the sound as that of delightful swans on the waters of a tank. His clothes were of extraordinary make; my clothes are not so beautiful as his.

7. His face was of extraordinary beauty, his voice gladdened the heart. His words were like the voice of male *Kokilas*, hearing which I felt it to my innermost heart.

8. As the forest in the midst of the vernal season assumes a beauty when fanned by the breeze, O sire, so that excellent and fragrant one assumes a beauty when fanned by the breeze.

9. Her massy hair is neatly tied upt they stuck to the head and forehead evenly divided in two. His two eyes seemed to be covered by wonderful and exceedingly beautiful *Chakravaka* (birds)

10. He carried in his right hand a wonderful globular fruit which reached the ground and again and again rose up to the sky in a wonderful way.

11. He beat it and turned himself round; he whirled like a tree moved by the breeze. O sire, when I looked at him, he seemed to me a son of the immortals. My joy was extreme and I felt great pleasure.

12. He clasped my body; he took hold of my matted hair, and he bent down my mouth; minging his mouth with mine, he uttered a sound which gave me great pleasure.

13. He did not care for water to wash his feet or for fruits offered by me to him. He told me such was the religious observance practised by him. He gave me other fruts.

14. Those fruits were tasted by me. These (fruits here) are not equal to them in taste. Those (given by him) had neither rind nor stone as these (fruits here) have.

15. That noble featured one gave me to drink water of exceedingly fine flavour. Having drunk it, I experienced great pleasure, and I felt as if the ground under my feet was moving away.

16. These are the beautiful and fragrant garlands entwined with silken threads. They belonged to him. Blazing in ascetic merits he scattered these garlands here, and he then went back to his own hermitage.

17. At his departure my heart has become sad, and my body seems to be burning. I desire to go to him as soon as I can. I desire that he should always walk about here.

18. O sire, I shall this very moment go to him. What is the name of the *Bramhacharya* that is practised by him? I desire to lead the same life with him,—the same religious life led by that man of noble virtue.

19. My heart is yearning to practise the same (religious observance). My heart will burn if I do not see him.

Thus ends the hundred and twelfth chapter, the history of Rishwasringa in the Tirthayatra of the Vana Parva.

CHAPTER CXIII.

(TIRTHAYATRA PARVA)—*Continued.*

Vivandaka said:—

1. O son, they are Rakshashas. They walk about here in wonderfully beautiful forms. Their prowess is matchless and their beauty is extraordinary. They always think upon obstructing asceticism.

2. O child, assuming beautiful forms they allure (men) by various means. These fearful beings hurl the Rishis in the forest from the blissful regions.

3. The self-controlled Rishis who desire to obtain the region of the righteous never serve them. Those sinful beings take pleasure in obstructing the practices of the ascitics, and (therefore) the ascetics do not see them.

4. O son, those are intoxicating liquors, they are drunk by unrighteous men, and they are unworthy to be drunk (by good men). These fragrant, bright and many colored garlands are not for the ascetics.

Lomasha said:—

5. Having forbidden his son by saying "They are Rakshashas," Vivandaka went in search of her. When after three days' search he did not find her, he then returned to his hermitage.

6. When again the son of Kashyapa went out to gather fruits,—in the meanwhile,—that courtezan again came to tempt the Rishi Rishwasringa.

7. As soon as Rishwasringa saw her, he became exceedingly glad, and rushing towards her said "Let us go to your hermitage before my father returns."

8. O king, thereupon making the only son of Kashyapa enter the boat by clever means, she unmoored it. She delighted him by various means and brought him before the king of Anga.

9. Taking the exceedingly white vessel from the water and placing it within the sight of the hermitage, she then made a beautiful forest, named "Floating Hermitage."

10. But the king kept the only son of Vivandaka in the female appartments. Then he saw that rain was suddenly poured by heaven and the world was flooded with water.

11. Having his desire fulfilled, Lomapada bestowed his daughter Santa on Rishwasringa. And to appease the wrath of his father, caused kine to be placed on the roads and the fields to be tilled.

12. All along the way by which Vivandaka would come (He placed) many beasts, and many heroic keepers of those beasts, (ordering them thus) "When the Great Rishi Vivandaka will enquire after his son,

13. You must reply to him with joined hands, saying "All these cattle and all these tilled fields belong to your son. O great Rishi, what pleasing work of yours should we do? We are your servants we are at your commands."

14. In the meanwhile that greatly wrathful Rishi (Vivandaka) returned to his hermitage after gathering fruits and roots. He did not find his son after a search, and he became exceedingly angry,

15. Thereupon he became inflamed with anger and thought it to be the doing of the king (of Anga). Having made up his mind to burn the king, his city, and his whole country, he therefore went towards (the city of) Champa.

16. Fatigued and hungry the son of Kashyapa arrived at the settlements of cowherds, rich with cattle. He was greatly honored and adored by the cow-herds, and he passed the night there like a king.

17. Having received very great hospitality from them, he asked them, "O cowherds, to whom do you belong?" Thereupon they all came up to him and said, "All this wealth belongs to your son."

18. He was thus honoured at different places, and he heard similar pleasing words. Thus his anger was much appeased. He entered the city and came to the king of Anga.

19. Having been worshipped by that foremost of men (the king), he saw his son who looked like Indra in heaven. He saw there also his daughter-in-law Santa who looked like a flashing lightning.

20. Having seen the villages, and the cow-pens belonging to his son and also having seen Santa, his great anger was appeased. O ruler of men, thereupon Vivandaka expressed his great satisfaction with that ruler of earth.

21. Keeping his son there, that great Rishi, as effulgent as the sun or the fire, said "Having done all that would please the king and having begotten a son, you must come to the forest."

22. Rishwasringa did what his father said and went back to the place where his father was. O ruler of men, Santa obediently waited upon him as Rohini waits upon Soma,

23. O, king as the blessed Arundhati waits upon Vasishtha or as Lopamadra waited upon Agastha. She was to Rishwasringa as Damayanti was to Nala or as Sachi was to the weilder of the Vajra (Indra),

24. Or as Indrasena, the daughter of Narayana, was to Mudgala. O descendant of Ajamira, O ruler of men, thus did Santa affectionately wait upon Rishwasringa in the forest.

25. This is the sacred hermitage that belonged to him. The great lake shows in beauty here,—it has a holy fame. Bathing here get all your desires fulfilled. O king, having purified yourself here, go to some other sacred *Tirthas*.

Thus ends the hundred and thirteenth chapter, the history of Rishwasringa, in the Tirthayatra of the Vana Parva.

CHAPTER CXIV.

(TIRTHAYATRA PARVA)—*Continued.*

Vaishampayana said:—

1. O Janmejaya, thereupon the Pandavas started from the *Kousika* and went, one after the other, to all the sacred shrines.

2. O King, going to the sea where the *Ganges* mingles with it, he performed the sacred ceremony of a plunge in the centre of the five hundred rivers.

3. O descendant of Bharata, that ruler of earth, the hero, accompanied by his brothers then went along the shore of the ocean to the land of the Kalingas.

Lomasha said:—

4. O son of Kunti, this is Kalinga where flows the river *Vaitarani*, where (on the banks of which) Dharma performed sacrifices under the protection of the celestials.

5. This is the Northern bank (of the *Vaitarani*) always frequented by the Bramhanas, inhabited by the Rishis, suitable for performing sacrifices and adorned with a hill.

6. It rivals the path by which a virtuous man fit for going to heaven goes to the celestial region. In the days of yore, the Rishis performed sacrifices at this spot.

7. O king of kings, here at this spot Rudra seized the sacrificial beast. O king of kings, he then exclaimed, "This is my share."

8. O best of the Bharata race, the (sacrificial) beasts being thus taken away, the celestials then thus spoke to him, "Do not cast covetuous eyes on the property of others. Do not disregard all the righteous rules."

9. They then addressed pleasing words of glorification to Rudra (Siva). They gratified him with a sacrifice and they offered him suitable honours.

10. Thereupon giving up the beast, he went away by the path trodden by the celestials. O Yudhisthira, hear from me what then happened to Rudra.

11. The celestials from the fear of Rudra set apart for eternity the best portion of all shares (of a sacrifice) such as was fresh and not stale.

12. The man, who bathes at this spot and recites this ancient story, sees with his human eyes the path that leads to the celestial region.

Vaishampayana said:—

13. Thereupon all the highly exalted Pandavas with Draupadi descended to the *Vatarini* and offered oblations to the Pitris.

Yudhisthira said:—

14. O Lomasha, behold, how great is the merit of a pious act! Having bathed in this spot with proper form, I seem no more to touch the world of men.

15. O vow-observing Rishi, through your grace I see all the regions. This is the sound of the recitations (of the Vedas) by the high-souled Rishis.

Lomasha said:—

16. O Yudhisthira, O ruler of men, the place from which you hear this sound, is distant from here three hundred thousand *Yojanas*. Keep quiet.